

ABORTION AND YOU

ABORTION IS NO FRIEND; IT CAN KILL A BEAUTIFUL BABY!

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SAD STORY

A forty-four-year-old lady had been childless during her marriage. A C woman with a Jewish husband, they had been unable to adopt a child because of their mixed religion. She longed for a child but was sterile as several studies showed her tubes to be blocked. Theirs was an excellent marriage and both had given of themselves to many community and charitable efforts.

On this day, after a routine exam, I told her that, because of a continuing fibroid enlargement, her uterus would have to be removed.

She gasped as if hit by a pole, and collapsed in a hysterical heap, completely out of control in her grief and crying. After considerable time, sedatives and support, I was able to again talk with her—and the story tumbled out:

She related how, many years before, she had become pregnant while in college and had had an abortion "by an excellent surgeon." But the abortion operation resulted in sterilizing her. Throughout her subsequent marriage, she had hoped against hope that somehow she might still conceive. Now I had just told her that her womb must be removed and her last, faint hope for a baby to love and care for—would be forever gone.

Through tear-reddened eyes, and with a pathos that still brings a lump to my throat whenever I recall it, she said:

"I killed the only baby I ever bore."

*Adapted from Dr. J.C. Wilke
Abortion Handbook*

I HAD AN ABORTION

THE STORY: BEFORE, DURING, AFTER

When people meet me, my husband, and "our beautiful two-year-old son, Michael, they see a happy family of three. What they do not know is that I had another son who would be eleven years old had he lived. His death was a needless tragedy caused by selfishness and confusion.

But my son had no way to protect himself.

Abortion is an ugly word. To many, it's just a word-like murder, or rape, or incest. When you hear it, you get a repulsive feeling in your stomach; but most people don't really understand its implications, unless they've gone through it.

In 1970 the big issue was abortion. New York had passed an abortion-on-demand law that rocked the

nation. A woman was now free to choose her unborn child's destiny through her twenty-fourth week of pregnancy. She could have an abortion for any reason. After all, why should she spend the rest of her life paying for one little mistake?

The real question remained: When does life begin? Some said at conception, others said when the fetus could survive on its own outside the womb, and some said at birth.

But God had already spoken on the subject. Psalm 139:13-16, Isaiah 44:24, and Job 10:11, 12 tell of God's creative care long before birth. Ecclesiastes 11:5 says we don't know how it's done and we have no right to know. The Creator gave life before birth and to take that life is murder.

I was raised in a Christian home and attended church from infancy. As a teenager, I participated in youth group activities, taught Sunday school, sang in choir, and edited the church paper.

I knew about Christ's death and resurrection; but didn't know Him personally. I had a Bible, but I never bothered to read it.

My parents were loving and far too trusting. On the surface I was shy and quiet, but inside I desired to be part of the "in" crowd. I never dated until I was eighteen, all the time yearning for an opportunity to participate in the world's excitement.

I moved further and further from God, finally setting Him aside completely. For acceptance, I allowed others to dictate my actions, searching for something I never quite found. It was all so gradual... so easy to rationalize.

Then I met a man who seemed to answer all my prayers. People were drawn to Paul's charismatic personality and accepted me because of my association with him. We dated for two and a half years.

I believed virginity was the most precious possession a woman could give her bridegroom, and I kept it until I was almost twenty-two. But I wanted Paul to love me. When I finally gave in, he reminded me afterward that we were only casually dating. We soon parted ways.

Six months later, I started my junior year at a New York college, just beginning to accept myself for who I was and determined to straighten out my life. Then Paul unexpectedly invited me to his apartment for dinner. I really never thought anything would happen. I suppose every young girl in that situation feels the same way.

Later, when I contacted my doctor to get the results of a pregnancy test, I had mixed emotions. I can still hear my joyous reply, "A mother! I'm going to be a mother!" I nearly floated across campus to the dormitory, full of excitement.

Now, at last, I had a reason to live.

While telling my closest friend, though, the awful reality of being a single and pregnant crushed me. Overwhelmed by the burden of my secret, she called my parents that evening and told them I needed to talk.

When Mom phoned, I knew why. As I explained, she listened and loved me. I planned to go home for the weekend so we could talk further.

I walked through the front door and saw their disappointment. Dad asked if the father was willing to

marry me. Paul couldn't have cared less. Besides, I didn't want to enter marriage with a baby on the way.

We discussed my options: have the child and raise it myself, put it up for adoption, or get an abortion. We all knew abortion was wrong, so that was out. I also felt I couldn't carry my baby nine months and then give it away. I thought I could manage caring for an illegitimate child and deluded myself into thinking everything was okay.

When I returned to school, the grapevine had spread its juicy news. Paul publicly denied he was the father, recruiting friends to lie for him and say they had sexual relations with me.

Many were curious, though no one mentioned my "little problem" unless I brought it up first. Some thought I was "faking it" to force Paul into marrying me. For a while I even convinced myself I wasn't really pregnant.

Mom said I would have to drop school when the baby arrived. I hadn't thought of how it would affect my future. All my dreams and plans gone? No, never! I panicked and began to consider abortion.

Not once did I envision a little boy holding my hand, learning to walk, and looking up, saying, "I love you, Mommy." It never occurred to me I was merely a vessel privileged to shelter a growing being, preparing to take its place in the world. I never considered anyone but myself.

Three months pregnant, I registered for prenatal care. The fetus was growing normally; everything looked fine. The social worker urged me to have my baby. Our family doctor knew of couples willing to pay for a healthy Caucasian child. If I couldn't keep it, I thought, no one else could have it either.

By January, my fourth month, I had to make a decision. Until then, carrying a baby was an abstract fact, but now I could feel it move and knew it was alive. Friends began avoiding me, talking behind my back and observing me from a distance.

Shamelessly I moved through campus, proud of the life inside me and scared of the future. I asked my friends, professors, and even God for advice. How I wish I had taken that dusty old Bible off the shelf and read what God had to say, but I didn't. Perhaps because I already knew.

I wanted the baby, but I also wanted to finish my education, live my life, and not be burdened with a child.

I made an appointment for an abortion; but, as the day drew closer, I had serious doubts. In desperation I visited the college chaplain. He said my body and mind belonged to me as a gift from God and what I did with them was my own business. Offering to assist me in any way he could, he wished me God's blessing.

I left his office and met the baby's father. In silence we drove to the hospital. He registered me and paid the bill. I asked Paul once more if he was sure he wanted me to go through with it.

He thought it was best for all concerned and as he left said, "I wish I could believe the baby was mine."

Placed in a ward with twenty-three other women, I had to wait without food or water the routine twenty-four hours before surgery. My roommates included one woman recovering from a hysterectomy, who

would never be able to bear the children she wanted. I can still see her sorrowful eyes as I told her why I was there.

In the far corner was a shriveled lady dying of cancer. Across the room, a woman waited to have some blockage removed so she could conceive. Life and death met in this large room.

Then someone called my name and led me to a room at the end of the hall. The door closed. Until that moment, abortion was just an awful word I read about in newspapers, something that happened to other people. Confronted with the reality of willfully aborting my unborn child, I screamed.

The doctor calmed me and explained that he could not proceed unless I complied; they would not force me. Approaching my twenty-fourth week of pregnancy—the legal time limit for abortions—I had to decide. Next week would be too late. Doing what I knew was wrong, I gave my consent. Even now, looking back, the tears still come.

My abdomen was disinfected and anesthetized. The doctor inserted a long needle below my navel directly into the womb. About half a pint of amniotic fluid was removed and replaced with saline, a strong salt solution. The fetus would struggle, convulse, and die within an hour. Within seventy-two hours I would expel it by vaginal delivery.

I walked back to my bed, greeted sadly and solemnly by my social worker. She pointed across the room to a fifteen year-old girl who wanted an abortion. The social worker asked if I would talk to her.

I told the young girl to have her baby, to raise the child and love it. Then I explained the abortion procedure. It was wrong for her to have sexual relationships outside marriage, but a second mistake never covers up the first.

God used me to speak to her. She went home determined to have her baby. I wished I could have had the same opportunity, but for my child it was too late.

Hours passed. One Spanish woman left and returned around midnight in bad shape. Bearing twins she had aborted only one and the doctors didn't realize she had another.

My own pains came, more intense in delivering a dead child than a living one, because the mother does all the work. I had no privacy except a curtain pulled around my bed: Silently and suddenly, it was over.

Mustering my strength, I called a nurse. A gentle, quiet woman assisted me, surprised that I hadn't cried out in agony. Examining the fetus she said, "Oh, look, it was a little boy." I propped myself up and without thinking looked down at the perfectly formed little person—a boy.

Hair, nails, and facial details weren't there yet, but I could see his tiny fingers and toes—this frail body smacked the reality of what I had done. He had been totally dependent on me for life.

I had killed my child.

They weighed him: eleven ounces. If a fetus reaches sixteen or more, they issue a death certificate and bury it. I could hear the whoosh of a high-powered disposal.

My son. I called out to God in anguish, but He couldn't comfort me because I didn't know Him. I turned my face to my pillow and silently mourned.

That evening my parents visited me.

"Hi, Connie," Dad said with tears in his eyes. These two also grieved, having lost their first grandchild—a part of them, too. What love it must have taken for them to see me. I returned to college, picking up the pieces of my broken life. Relationships were strained and people shied away, leaving me totally alone. I never realized how many people would be affected by my sin.

Soon I became bitter and resentful. Everywhere I went, I noticed pregnant women and new mothers. Posters declared the horror of abortion and condemned me. News articles proclaimed women's rights and gave me a false sense of self-righteousness.

How could people know if abortion was right or wrong unless they had been through it? Did anyone really understand the torment of sacrificing a baby? Who did people think they were, to take sides on this issue?

I guess the Lord wrote the first chapter of Romans just for me. I knew God and chose not to glorify Him because my way was better. He handed me over to my own desires and I continued to worship the world. I had sinned and now sanctioned it.

God could have brushed me aside, but instead He began working in my life, placing the pieces in proper order even before I asked for help. I didn't consciously search for Him. He sought me (Luke 19:10).

One month after my abortion, God brought a wonderful caring man into my life.

David knew all about me and loved me anyway. We were married a year and a half later.

Then came nightmares. For many years I dreamed of babies floating down drains and fetuses pickled in jars. Discussing abortion sickened me, yet I was obsessed with the subject. Whenever someone would say, "I just don't understand how anyone could ever do such a thing," I grieved inside.

In January 1976, (heard the Gospel clearly presented at a Christian business women's dinner. I understood it and accepted the Lord Jesus as my personal Savior, coming to the Cross filthy from my sins and kneeling before a clean and perfect Savior.

I left, washed in Christ's blood, spotless and forgiven.

The nightmares ceased. I began to see the world and myself from God's perspective. Pleasure now came from doing His will and serving Him. Self-pity gave way to self-evaluation and guilt and shame again surfaced: I talked with my Lord about this, admitting my sin and laying the burden at His feet. God's Word told me I was forgiven and I finally believed it.

The road, back has been long and hard. It takes time to erase years of hatred, bitterness, and self-pity. I sought my parents' forgiveness and asked David, to forgive me for not being the wife God intended.

Now the Lord rules in our home, as we work with Him to heal our marriage. As my love for David grows, the scars begin to fade.

Three years after my becoming a Christian, God gave us a baby boy. Michael has brought us tremendous joy, and God has blessed me beyond measure.

Someday in heaven I will meet my other son and hold him in my arms. How thankful I am that there are no tears in Glory.

*Article entitled
"Freedom to Kill: The Anatomy of a Murder"
Anonymous, Moody Monthly, May 1982
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YOUR BABY IS A HUMAN BEING SCIENCE NOW RECOGNIZES ITS HUMANITY

If you are a pregnant mother, you have a little human being growing within your body. But when this fact was mentioned, an Illinois mother replied, "I don't think it's human. It's too small."

An important scientific gathering was convened in October 1967 in Washington D.C. to decide this question. Medical professionals, biological scientists and authorities in the fields of law, ethics and the social sciences gathered together to settle the matter. This was the First International Conference on Abortion. The first major question considered was this: "When does human life begin?" And this is an important Question. for we all know that we should not kill human beings. But when does an unborn child become a human being? At conception when the two cells unite, at birth forty weeks later, or at some point between the two?

Here was the decision of this group (composed of biochemists, professors of obstetrics and gynecology, geneticists, etc.):

"The majority of our group could find no point in time between the union of sperm and egg, or at least the blastocyst stage [shortly after fertilization, when twinning might occur] and the birth of the infant at which point we could say that this was not a human life. The changes occurring between implantation, a six-weeks embryo, a six months fetus, a one-week-old child, or a mature adult are merely stages of development and maturation."—*First International Conference on Abortion, Washington D.C., October 1967.*

These scientists decided by a vote of 19 to 1 (with a minority of 20% of whom were Catholics) that the unborn child is a human being, just as you and I are, from the moment of, or just following the moment of, conception when the two cells unite.

Here is some of the information that these distinguished scientists used in arriving at their decision: Because of modern science, we know a great deal about fertilization and the early development of the child within the womb. When the sperm and egg unite, a new human life begins. It did not exist before. The sperm carried the genetic code of the father, and has no life or continuing function beyond that of one goal: to fertilize the egg. The ovum contains the genetic code of the mother and part of her body. It is not a new life, and has no other function than to be fertilized. If the fertilization (uniting of the two cells) does not take place, both cells will die. The cells are from human beings, but are not human beings.

But when the 23 chromosomes from the sperm unite with the 23 chromosomes from the ovum, a

new being comes into existence. It is a unique human being, for none like it ever existed before, and none quite like it will ever exist again. It is a real person, just as real as you and I. Genetically; it is totally different from the body of the father or the mother. Organically; it is independent, programmed from within, growing in an orderly manner, moving toward further maturity.

Although needing the protective environment of his mother's body, this living being is completely independent in its functions from the very beginning of his or her life, and at only ten days of age takes over complete physiologic control of certain functions within the mother's body. One example of this is that the unborn child stops his or her mother's menstrual periods.

Did you "come from" an infant? No, of course not. You were once an infant-that kept growing into an adult: The only difference is nutrition and time. Nothing else has been added. You are a continuum person. You began when the two cells united within your mother. Since then you grew until you reached adulthood. You are now more developed than when you were in your mother, but you were all there, back then.

The fertilized ovum is not the blueprint of the house; it is the house, though in miniature. All that is needed is time for it to grow. All the parts of the house are already there. Scientists now know that you were there, totally, at conception. All that was needed was nutrition and time. Normal growth would take care of the rest.

At the dawn of life that new being is completely intact and contains within himself or herself the totality of everything that he will ever be; a being moving forward in an orderly process of growth and maturation; a being destined to live within the mother for 81/2 months, and for sixty to ninety years thereafter.

Only for shelter and food is the unborn human dependent upon its mother. In every other way it is an entirely new, different, unique and independent being. But consider for a moment: The infant after it is born is equally dependent upon others for food and shelter. Can a five-year-old child take care of himself? No, he cannot. He is dependent upon others. But like the unborn human, he keeps growing as he is given care and food. Both are human beings. Both should receive equal protection from murder, under the laws of the land.

Someone will say, "But the fetus may die by itself; can it therefore be human?" Humans before birth can die, and so can humans after birth. In fact, all humans born into this world eventually die. That does not make them unhuman.

Another will say that the unborn cannot be human because he cannot breath. By eleven to twelve weeks (3 months), he is breathing fluid steadily and continues to do so until birth. At birth, he will breathe air. He does not drown by breathing fluid within his mother, because he obtains his oxygen through an umbilical cord. But as soon as the fluid is removed, he will begin breathing air and thus obtain his oxygen through his mouth, at any time from 3 months and onward. "But," someone adds, "he does not have the breath of life." The breath of life is oxygen. He is re-

ceiving that from his mother until he later begins taking it through his mouth and nostrils. He has "the breath of life" within his body, just as you and I do.

"How early, then, can babies survive, if prematurely taken from their mothers?"

Whether or not he survives outside of his mother, he is still a human being. But for your information, two babies have survived at 25 weeks, two at 24, one at 23, one at 22, two at 21, and one at 20 weeks. Babies born with a weight under 1,000 grams (2.2 lbs.) now survive 30-40% of the time with normal functions and minimal neurologic defect.

But someone else will say, "If he cannot survive by himself without help, then he cannot be a human being." Would you say that about your father when he is aged, declare him not to be a human being, and request an abortionist to kill him? I am sure you would not. His life is as precious as your unborn child should be to you.

The child is no different before birth than after, except that he has changed his method of feeding and obtaining oxygen. When an adult is sick and taken to the hospital, he may have to receive his food and oxygen through tubes as the unborn child did. But while he is in the hospital, he is still human.

There is more growth in the first part of life than in the last part of it. The human body has completed 90% of his or her growth at the time of birth only 10% occurs between birth and adulthood. None after that. We cannot say that growth is a sign of inhumanity, for then all those below the age of 18 to 20 would be inhuman.

Reverence for life was the belief of Albert Schweitzer. It should be the belief of every mother and every physician in our land. All life comes from God. He who would remove it will have to answer to God for what he has done.

Here is a statement from the Journal of the California State Medical Association:

"The reverence of each and every human has been a keystone of western medicine, and is the ethic which has caused physicians to try to preserve, protect, repair, prolong, and enhance every human life.

"Since the old ethic has not yet been fully displaced, it has been necessary to separate the idea of abortion from the idea of killing which continues to be socially abhorrent. The result has been a curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception, and is continuous, whether intra-or extra-uterine [inside or outside the uterus], until death. The very considerable semantic gymnastics which are required to rationalize abortion as any thing but taking a human life would be ludicrous if they were not often put forth under socially impeccable auspices.

It is suggested that this schizophrenic sort of subterfuge is necessary because, while a new ethic is being accepted, the old one has not yet been rejected."-Journal of the California State Medical Association, September, 1970.

"But should the child be brought to birth if it is known that he has a birth defect?" If one does an abortion because the unborn is handicapped, why is he killing? Because this living human is not perfect enough. This is why Hitler killed millions in Europe

in the 1930s and 1940s. Because he thought that they were not perfect enough. Has our civilization come to the point where we kill the imperfect ones? "Oh," but you reply, "We wouldn't think of killing them after they are born!" Why wouldn't you? What is the difference? Killing children before they are born is just the first step. The conscience of the civilized world is gradually becoming hardened as legalized abortion continues year after year. The next step will be euthanasia, the killing of older people and the handicapped because they are unproductive or in our way. Abortion is prenatal euthanasia. Once a policy and an acceptance of euthanasia for a handicapped human life has been established at one stage in human life, then it will be easy to accept euthanasia at other stages of human life as well.

The American Medical Association is already suggesting the second step:

"Because of the present limits of such [prenatal] detection methods, most birth defects are not discovered until birth. If a child were not declared alive until three days after birth, then all parents could be allowed the choice... the doctor could allow the child to die if the parents so choose and save a lot of misery and suffering."—*American Medical Association, Children from the Laboratory, May, 1973.*

Other medical researchers have suggested 30 days after birth as the point at which euthanasia should be terminated, in order to insure the blotting out of all birth-defect babies. A prominent pro-abortionist, Joseph Fletcher, is urging that the LG. test be given to all people, and all those under a certain level be slain. There is covert talk by others that certain races and religious groups should be put out of the way.

"The situation of a newborn baby is very different to that of the same baby, even a few weeks later... At birth the body is only a potential human being and at that point it is surely the humane and sensible thing that the life of any baby with obvious severe defects, whether of body or brain, should be quietly snuffed out by the doctor or midwife. This should not be a decision referred to the family who are too emotionally involved."—*Barbara Smoker, Vice-Chairman, British Humanist Association, in "The Times," January 22, 1973.*

Ever since the discovery of conception (the uniting of the male and female cells) over 100 years ago and until about 10 years ago, it was taught that human life began at conception, that it should be protected, and that the only abortion that was ethical was a "therapeutic abortion." And it was recognized that the only kind of "therapeutic abortion" was the kind that saved a mother's life. But times have changed. For the last decade, largely convinced that "women must have this right" to decide whether or not their offspring should die, most medical schools in America have been justifying abortion on the grounds that "the fetus is not yet human." And some have been instructing their medical students: "If anyone asks you, tell them it was a therapeutic abortion." And medical journals, in the past five years have provided a continuous flow of articles on women's rights, and how to remove the fetus in bits and pieces without injuring the mother. But new and often startling facts in Fetology, which

confirm only too well the full humanity of the unborn, are ignored and omitted.

We have seen that the first step is to kill the unborn, the second to kill the aged. Other steps follow. But first, it is necessary to remove legal protection from the unborn, and later the aged, and then still others. Until January 22, 1973, unborn children in America had legal rights as did any other citizen of the country. One of these rights was that they could not be killed. Another was that they could inherit property. But in 1973 the U.S. Supreme Court decided that people have no right to life until birth. It declared that they are not "human beings" until the cord is cut.

"We hold these truths to be self-evident; that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these rights are life... that to secure these rights, governments are instituted among men..."—*Declaration of Independence.*

"Nor shall any state deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction that equal protection of the laws."—*14th Amendment, Constitution of the United States of America.*

"The child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth."—*Declaration of the Rights of a Child, General Assembly of the United Nations, November 20, 1959.*

An unborn baby is the property of the owner (mother) and she can have the baby killed at her request, or because of her social distress ("health"). This can be done at any time until birth.—*U.S. Supreme Court, Roe v. Wade; Doe v. Bolton, 1973.*

A husband has no right to protect the child he has fathered in his wife's womb. She can have it killed over his protest.—*U.S. Supreme Court, Danforth v. Planned Parenthood; Bellotti v. Baird, 1976.*

A minor girl has the legal right to get an abortion without her parent's consent—*Ibid.* Even though viable (living and sound) a child has no right to be delivered alive but can be killed by abortion if the abortionist wants to.—*Colatti v. Franklin, 1979.*

"When I returned home [from the abortion operation], I had very heavy bleeding and severe cramps for two days. I was so afraid that something was wrong that I called Planned Parenthood where I had the abortion. They said I was okay without suggesting an exam. At my after-school job at a dime store, I went into the restroom. It was then I found my baby on my sanitary pad. He had arms and legs with tiny hands and feet. I could make out his little nose and dark spots that I now know were his eyes. Even after 10 years, it's still hard for me to think about it."

"The doctor said 'a little fluid out, and some fluid injected; severe cramps, then the fetus is expelled.' That isn't what it was. I felt my girl thrash around for an hour and a half till she died a slow death. I had hard labor for over 12 hours and delivered my daughter myself. She was beautiful but dead. 5 ½ months old."

"No one ever told me I would live with this decision the rest of my life. It's been several years, but my grief continues."—*Letters quoted by Heritage House.*

ABORTION IS NO FRIEND

The following information will explain the facts about unborn babies and abortion. This is information that you need. Once you have read this sheet you will more clearly know how you should relate to this growing controversy in our country.

IT CAN KILL A WONDERFUL BABY

A wonderful human being, for, though small, that is what he is. By eighteen days his little heart is already beating. (And heartbeat is the legal means of establishing the fact of life in a human.) Before six weeks (at 40 days), his electrical brain waves (electroencephalograph) has been recorded (*H. Hamilin, Life or Death by E.E.G., JAMA, October 1964*). Also prior to six weeks his yolk sac was making his own blood cells, but by the sixth week his liver begins doing this important work. (Later it will be done within his bones.) He has been moving for quite some time, but it is now known that those movements could not be felt by his mother until he was a foot long and weighed about a pound. This first occurs at six weeks. All twenty milk-teeth buds are present at six-and-a-half weeks.

"In the sixth to seventh weeks... If the area of the lips is gently stroked, the child responds by bending the upper body to one side and making a quick backward motion with his arms. This is called a 'total pattern response' because it involves most of the body, rather than a local part."—*Leslie B. Arey, "Developmental Anatomy," 6th Edition.*

At seven weeks ultrasound scanners can pick up the heart action of the infant (*T. Schawker, "Ultrasound Pictures first-trimester Fetus," Medical World News, February 1978*), and ultrasonic stethoscopes, now common in obstetricians' offices, allow the mother to hear her baby's heart beat as early as eight weeks.

Your child is now just two months old—eight weeks!

And now the brain is completely present. At eight weeks, if we tickle the baby's nose, he will flex his head backwards away from the stimulus. By eight weeks an unborn will grasp something placed in his small hand and hold onto it. His stomach is now secreting gastric juice. And experts say that all of his body systems are present.

The nose is short and snub and the eyes peer out from above it. The eyelids will grow together, closing the eyes, at the beginning of the third month (twelfth week). They will open again during the seventh month.

Weeks ago, the bones began to form, and will continue to mature for years: The top of the skull does not close until a year-and-a-half after birth. But the body skeleton itself will not be fully developed until the age of twenty-five. (That is why people before that age can so wonderfully heal when they injure their bones.)

The ear consists of three different parts, and originates in three different regions. In the fourth week a bubble is turned inward from the skin on both sides of the rear part of the brain. This will later become the inner ear, with its delicate auditory and balance organs. In the fifth week the outer ear, with the auditory canal and the outer side of the eardrum, is developed at the upper end of the first of three grooves (the rest will close). The inner ear will be formed from tissue that comes from down in the pharynx. The God of heaven knows how to make little babies.

And yet at twelve weeks he only weighs one ounce. Don't let someone tell you that his life isn't important, simply because he is so small. Although tiny, he is a growing human being, just as a twelve-year-old boy is a growing human being. The only difference is that one is larger than the other. Both come from God and are fully human. Both of their lives should be protected.

From his very earliest days he was a human being. We now have ultrasound to let us see an unborn child moving. We have electronic monitoring of an unborn baby's heart. We can identify the baby's sleep cycles. There are now techniques to sample the baby's urine, blood, and skin and even identify sophisticated chemical reactions between the baby and the mother. These new scientific methods clearly show that the separate individuality of the unborn child is a scientific fact. He is a human being—and a separate human being from his mother. She nourishes his body, but in the sight of God she does not own it. She does not have the right to destroy it. When he was still very young—long before the end of the first trimester, the little infant could feel pain (he pulls back quickly from pinpricks). And soon noise will bother him also. We dislike the pain we cause an animal when we kill it, but think of what it must be to cause pain to a small human—as during the first three months we suck him to pieces with a vacuum cleaner, and, during the second three months, cut him to pieces with a curved knife, and, during the third three months, burn him to death with salt!

At twelve weeks (three months) this little person weighs one ounce, at sixteen weeks six ounces, and at twenty weeks (four months) approximately one pound.

We know that he moves with a delightful easy grace in his buoyant world, that foetal comfort determines foetal position. He is responsive to pain and touch and cold and sound and light. He drinks his amniotic fluid, more if it is artificially sweetened, less if it is given an unpleasant taste. He gets hiccups and sucks his thumb. He wakes and sleeps. He gets bored with repetitive signals but can be taught to be alerted by a first signal for a second different one."—*A. William Liley, "Case Against Abortion."*

It is now two months since pregnancy began and for the first time you are certain that you are with child. It is at this time that most mothers will go to a doctor for prenatal care. Your physician will tell you that you should not be smoking, for it may damage your unborn child.

The small human being that God has given you to nourish is already remarkably developed. At nine to ten weeks he squints, swallows, moves his tongue,

and if you stroke his palm will make a tight fist. By eleven to twelve weeks he is also breathing fluid steadily and will do so until birth when he will breathe air. He does not drown by breathing fluid for he obtains his oxygen through his umbilical cord. But if he had air to breathe, he would breathe air. Certain experiments with unborn babies still in the womb have involved replacing some of the fluid with air in order to outline the baby's movements and position on X-ray film. But some of the baby's positions were such that when the mother laid on her back, the little nose and mouth extended into the air bubble. The baby breathed out the fluid in his lungs and breathed in the air. This, of course, made it possible for their vocal cords to make sound, so some of the babies cried loudly enough that day and night—to keep their mothers awake. The crying was loud enough to be heard by the others in the room. When the mother would roll on her side, she would submerge the nose and mouth under water again, the infant would breathe out the air, breathe in fluid and the crying would stop (*A.W. Liley, Medical Professor, University of Auckland, New Zealand*).

"Maternal cigarette smoking during pregnancy decreases the frequency of fetal breathing by 20%. The 'well documented' higher incidence of premature, stillbirth, and slower development of reading skill may be related to this decrease."—*F. Manning, Meeting of the Royal College of Physicians and Surgeons, Canada, Family Practice News, March 15, 1976*.

By eight weeks all of the body systems of your baby were present; by eleven weeks they are all working. He is a little human being, and thousands of babies his age are slain every week in America by abortionists.

By eleven weeks he is sucking his thumb vigorously (*A. Hellegers, Fetal Development*).

His little fingernails are present by the eleventh week (and his eyelashes will be there by the sixteenth week). The muscles have already been working under the skin for some time, and their movements continue to become more coordinated. The lips open and close, the forehead wrinkles, the brow area raises and the head turns.—All this by the end of the first trimester (the first three months) of your baby's life.

And now, with the twelfth week, the mother enters her fourth month. The fourth through sixth months are known as the second trimester. The little one is already assuming full term proportions. The head is now about one-third of the body length with legs outstretched. The ribs are clearly visible. Here is what this small human being—your child—looks like at only eight weeks of age. This is one of the most stunning descriptions of early human life recorded anywhere:

"Eleven years ago, while giving an anesthetic for a ruptured tubal pregnancy (at two months [eight weeks]), I was handed what I believed to be the smallest human being ever seen. The embryo sac was intact and transparent. Within the sac was a tiny (onethird inch) human male swimming extremely vigorously in the amniotic fluid, while attached to the wall by the umbilical cord. This tiny human was perfectly developed with long, tapering fingers, feet and toes. It was almost transparent as regards the skin,

and the delicate arteries and veins were prominent to the ends of the fingers.

"The baby was extremely alive and swam about the sac approximately one time per second with a natural swimmer's stroke. This tiny human did not look at all like the photos and drawings of 'embryos' which I have seen, nor did it look like the few embryos I have been able to observe since then, obviously because this one was alive.

"When the tiny sac was opened, the tiny human immediately lost its life and took on the appearance of what is accepted as the appearance of an embryo at this stage (blunt extremities, etc.)."—*Paul E. Rockwell, M.D., Director of Anesthesiology, Leonard Hospital, Troy, New York (document presented to U.S. Supreme Court, Markle v. Abele, 72-56, 72-730, p. 11)*.

Children can be born with quite a low birth weight and still survive. An unusual example of this is the case of Marion Chapman who was born in South Shields (County Durham), England on June 5, 1938—only 10 ounces! She was born unattended and was nursed by Dr. D.A. Shearer, who fed her hourly through a fountain pen filler. By her first birthday she had attained a weight of 13 pounds. Her weight on her twenty-first birthday was 106 pounds.

IT CAN KILL HIM IN TERRIBLE WAYS

There are seven kinds of induced abortion: (1) Suction abortion, (2) D & C (Dilatation and curettage), (3) D & E (Dilatation and Evacuation), (4) Prostaglandin, (5) Saline (salt poisoning), (6) Hysterotomy, (7) Other suction methods. But the four primary methods used in abortion operations are: (1) Suction abortion, (2) D & C, (3) D & E, (4) Salt poisoning.

You have a responsibility, before God, to know for yourself what each one means and how it is used.

The Suction Method: This is the most frequent method of abortion in North America today. This is the method that abortionists prefer for it can be done the most quickly. Some clinic abortionists have testified that, with this method, they can run eight women an hour through abortion operations. A vacuum tube is attached to a powerful vacuum cleaner. The tube is then inserted into the womb,—and the unborn child, the little person made by God, is then literally vacuumed out —and in the process torn limb from limb. Afterwards, a technician must sort through all the pieces to see that all the baby parts came out.

In order to use this method, the surgeon must first paralyze the cervical muscle ring (the womb opening), and then stretch it open. This is difficult to do because the body knows that it is not time for birth to take place. This cervical muscle is hard (or "green" as the doctors call it) and not ready to open. This muscle is very delicate and can be damaged in the process and result in very painful later childbirths. Once it is stretched open, a hollow plastic tube with a sharp knife-like edge on the tip is inserted into the uterus (the womb). The motor is turned on, and the powerful suction tears the baby into pieces. The doctor then cuts the deeply rooted placenta from the inner wall of the uterus. The scraps are sucked out into

a bottle. The vacuum cleaner used for this purpose is 29 times more powerful than a home vacuum cleaner.

This is considered to be the best method because most of what takes place is unseen by anyone except the lab helper who must sort through the flesh and blood, the bone and body parts.

Thomas Gulick, writing in "Human Events," relates how one nurse who had never been assigned the job of carefully sorting through the baby scraps afterward, was quite used to the vacuum cleaner operation. Then one day the doctor tried to perform a vacuum abortion on a woman whose child was already too big to fit through the vacuum tube. Shocked out of her wits, she cried as she realized for the first time what was really taking place. "I saw a little foot-caught in the end of the suction tube," she said. This was the first time she had to see what was really happening. ("*Even Abortionists are Having Second Thoughts*," in "*Human Events*," April 12, 1980.)

The D & C Method: Because the vacuum method does not work well after the child grows to a certain point, usually after 12 weeks, two other methods must be resorted to. The D & C (Dilatation and curettage) is a tear-it-out-with-a-knife procedure. So it is quite similar to the suction method since both tear the small infant apart. The doctor inserts a curette, which is a loop-shaped steel knife, up into the uterus. With this he cuts the placenta and baby into pieces and scrapes them out into a basin. Bleeding by the mother is usually profuse. There is a very real danger here of injury to the cervical ring muscle. Cuts and nicks can take place which can cause infection or difficult and painful childbirths later on.

Many are saying that the suction method is very safe to the mother, as they invite young girls to go through with this operation. But the truth is that profuse hemorrhage is common in the first few days after this method is used. And when this happens a "D & C" must be done with knives a few days later. Often blood transfusions are needed.

Neither suction nor D & C should be used after 12 weeks (3 months).

The D & E Method: This is a D & C done after 12 weeks. This method has always been regarded as extremely dangerous to the mother. But a comforting report comes, from the *Center for Disease Control (of the Department of Health, Education and Welfare, in Washington D.C.)* that the D & E, in spite of its hazards is still safer than salt poisoning or Prostaglandin. ("*Comparative Risks of Three Methods of Mid-trimester Abortion*," in the "*Morbidity and Mortality Weekly Report*," for November 26, 1976)

The D & E (Dilatation and evacuation) technique is primarily used on unborn children between the ages of 12 to 17 weeks. Here is how this method is carried out: The cervical ring must somehow be opened and widened, with the usual danger in this activity. Then the surgeon goes up into the womb with forceps and grabs the little infant and tears it out. But the body of the unborn child must first be ripped apart so that it can pass through the cervix. Sometimes the D & Es are performed on unborn children as old as 20 weeks. When they are, then the skulls of

the infants must be crushed also, as well as tearing their bodies apart.

It is hard to kill a human being. Here is the comment of one abortionist: "The sensations of dismemberment [tearing the baby apart] flow through the forceps like an electric current."—*Dr. Warren Hern of the Boulder Abortion Clinic, speaking about the D & E, in "Human Events," April 12, 1980.*

William Raschbaum, chief of Family Planning Services at Beth Israel Medical Center" in New York, has stated that during a D & E abortion as he crushed the skull and the bones, pulled the arms and legs apart and brought them out, he has often had the fantasy in his mind that somehow the child was hanging onto the walls of the uterus with its tiny fingernails fighting to stay inside. (*Ibid.*)

Saline Abortion: Even though the surgeon literally carves up the unborn child in a D & E abortion, there comes a point at which the infant is too big even for this grisly method. After 20-weeks, a "saline" abortion must be used. This is the salt poisoning method. It is the most physically painful for the mother, but of course not for the child. Whether you are burned to death with salt or have your limbs torn apart, as in the earlier methods, it matters not. It is still a violent and terribly painful death.

Saline abortions may be given after the 16th week and must be given after the 20th week. A large needle is inserted through the abdominal wall of the mother and into the baby's amniotic sac. A very concentrated salt solution is then injected into the amniotic fluid. The baby breathes this in through his mouth and nose. It enters his stomach. He begins struggling and convulsing. The salt burns the skin all over his body so badly that it becomes an ugly red. His nostrils, mouth, throat and gastrointestinal tract are burned by the salt. All this terrible suffering lasts a full hour. If not successful in killing the infant, another injection of salt is given. If successful—the baby is expelled as a still birth. The mother goes into labor about a day later and delivers a beet-red baby that was scalded to death by salt. Any nurse who works in an aborting hospital can tell you of a significant number of these babies that were born alive. Then the doctor has a problem what to do with them. He may choose to strangle them to death, but most of the time they are thrown into a, nearby pail and kindly permitted to cry themselves to death. The suffering they have endured throughout the experience is terrific. The salt had not killed them, but neglect in the pail soon does. There are records of infants who have survived saline abortions and spent the first weeks of their life outside the womb in intensive care. But by a ruling of the Supreme Court in 1979 (*Colatti v. Franklin*), the child can be killed by the abortion even though born alive following an attempted abortion. The mother cannot sue him for killing the little fellow after it is born. Any woman that gives an abortionist the legal right to take the life of her unborn son or daughter, is doing a very unwise thing.

The corrosive effect of the concentrated salt, often burns and strips away the entire outer layer of the baby's skin. This exposes the raw, red, glazed-appearing, subcutaneous layer. The baby's head sometimes

looks like a "candied apple." The actual cause of the salt poisoning death is known medically as acute hypernatremia (acute salt poisoning), with development of widespread vasodilatation, edema, congestion, hemorrhage, shock and death. (Galen, et al, "Fetal Pathology and Mechanism of Death in Saline Abortion," in *American Journal of Obstetrics and Gynecology*, 120:347-355, 1974.)

There is no abortion method widely practiced today which is not extremely cruel to the unborn infant.

In the famous Waddel case in California in 1978, a survivor of salt poisoning, a nearly full term baby girl, was, according to the Coroner's report, killed by manual strangulation. But normally such incidents are not reported and so do not lead to court action.

Here is a story from a West Coast newspaper: In California, a four pound baby was born alive after a salt injection. As reported, the doctor ordered the nurse not to use oxygen to save the baby's life. She replied that if she did not, the baby would die. The doctor replied, "Wasn't that the idea?"—She gave oxygen anyway [and was probably fired for doing it]. The baby lived and has been adopted. ("Baby Death Try laid to Physician" in "The Bakersfield Californian," September 25, 1973.)

Prostaglandin Abortion: "Prostaglandin" are a set of drugs recently developed by the Upjohn Co. of Kalamazoo, Michigan. (Upjohn seems to be the only drug company daring enough to develop abortion drugs. A number of individuals opposed to abortion refuse to purchase products manufactured by Upjohn.) These Upjohn abortion drugs include Prostin E2 Suppositories, F2 Alpha, and Prostin F-15 in injection form. Some of these drugs are now being tested on pregnant mothers. When released for the market, they will produce labor and delivery at whatever stage of pregnancy a woman is in. If the baby is old enough to survive the ordeal of premature birth, it will usually be born alive, but usually too small to survive without expensive hospital care. So the mother will have the opportunity to strangle her living infant, throw it in a waste basket, or flush it down a toilet. Civilization is fast returning to savagery. This is the result of setting aside the Ten Commandments in favor of the court rulings of men.

Prostaglandins are not necessarily safe drugs for a pregnant woman to use: "... a large complication rate (42.6%) is associated with its [Prostaglandin's] use."—Duenhoelter and Grant, "Complications following Prostaglandin F-2 Alpha induced midtrimester abortion," in "Journal of Obstetrics and Gynecology," September 1975.

Hysterotomy Abortion: This is like a Caesarian section. The mother's abdomen is surgically opened from above, as is her uterus. The baby is then lifted up, and, with the placenta, discarded. This method is usually employed late in pregnancy. Babies aborted in this way are nearly always taken out alive. The problem is then what to do with them. Some physicians simply smother them by laying the placenta on top of them. Others don't waste time trying to quench life—they simply throw the infant in a nearby trash can and let it cry itself to death. This is the most frequent method of death to the infant who is born by Caesar-

ian Hysterotomy. One baby in New York state that was aborted in this manner just didn't want to die. Someone took pity on it and adopted it. (United Press, December 19, 1970.) (It goes without saying that thousands of childless parents would be very happy to adopt these little unwanted people, but they are not given the opportunity.)

Abortion lobbies tell us that only very few infants are born alive during an abortion. In reality babies are frequently born alive as a result of salt poisoning, Prostaglandin, and hysterotomy abortions. A New York abortion group stated that only 40 to 60 abortions per year occur in that state. But the truth is that in 1971 alone about 3,900 babies were born alive and then permitted to die miserable deaths.

(Basis for this conclusion: Dr. Christopher Tietze, in reporting on 73,000 abortions listed hysterotomies as 1.3% of the total. Almost all hysterotomies are born alive. If we use a 1971 New York total to be close to 300,000 abortions it is evident that 3,900 babies, aborted by hysterotomy, were born alive. Most of these were tossed into a trash can to die. A few are killed in other ways.)

But when the light of publicity falls on what is taking place, then everyone will rush around to "save the child." The "Stobhill Hospital baby" in Glasgow, Scotland, is an example of this. He was aborted by hysterotomy, then carried from the operating room in a paper disposal bag and tossed outside in the snow for the custodian to collect later on.

But on this particular occasion the maintenance man, came by only thirty minutes later. Picking up the bag, he carried it to the incinerator and was about to toss it in—when something within the sack cried! He opened the sack and rushed the beautifully formed infant back to the operating room. So now everything was suddenly different: The surgeons worked feverishly to save its life. Although suffering bad head injuries (from being thrown on the floor before being tossed in the sack), it lived for hours.

Subsequently a public inquiry was carried out—but no action was taken since the incident was "legal" During the inquiry, the Procurator Fiscal (Coroner) thoughtfully asked why the physician did not immediately try to save the baby's life as soon as the baby was born alive. He replied that "this would defeat the purpose of the [British] Abortion Act."

Other methods used by legal abortion: Two other suction methods are also in use by physicians. One is the small catheter, or Karman, method. The other is called the "menstrual extraction type." Both methods are but variants of the vacuum suction method, discussed above. The only difference is that they more frequently leave parts of the baby and/or placenta in the uterus. Because of this, infection and hemorrhage by the mother is common.

FACTS TO CONSIDER

Japan has destroyed fifty-five million unborn children since abortion was legalized there in 1948. And the epidemic has spread around the world.

The United States Supreme Court has given women the right to abortion on demand, making the casual destruction of the unborn the law of the land.

Since 1973, nine million American babies have been killed prior to birth.

Certain groups call it an "American freedom"—the women's right to free choice to save or have slain the separate human life growing within her. But it is not her life, but that of another person, that she is permitted to kill. And yet, if it were her own life, she would be prohibited from slaying it, for the laws of the land are opposed to suicide.

"We weigh and grade our vices, not according to their nature, but according to our interests."—*Michel de Montaigne*.

"No doctor who kills his patients has ever made a contribution to medicine." Professor Jerome Legeune, Paris.

"I will give no deadly medicine to anyone if asked, nor suggest such counsel, and in like manner, I will not give to a woman a pessary to produce abortion."—*The Oath of Hippocrates (that every physician swears to at the time he receives his M.D. degree. Hippocrates is considered "the father of medicine")*.

"The phenomenon of birth is not the beginning of life, it is merely a change in the form of life... A fetus having died in its mother's womb is dead. It will not come alive once separated from her. A fetus living within the womb is a living creature... The fact of life is not to be denied, neither is the wisdom of the public policy, which regards unborn persons as being entitled to the protection of the law."—*Michigan Supreme Court, July 7, 1971*.

"Unborn children have all the qualities and attributes of adult human persons differing only in age or maturity. Medically, human life is a continuum from conception to death... The [U.S. Supreme] Court generally expressed its disapproval of the practice of putting to death persons who, some would argue, had forfeited their right to life. We believe we must anticipate at least equal solicitude for the lives of [unborn] innocents." "Missouri Supreme Court" October 1972, *Rogers v. Danforth*.

"Once human life has commenced, the Constitutional protections found in the Fifth and Fourteenth Amendments impose on the state the duty of safeguarding it."—*U.S. District Court, Northern District of Ohio, January 1971, Steinberg v. Rhoades*.

"Without going into all of the myriad of cases and texts that deal with various aspects of this problem, the question resolves itself into whether the state has a legitimate interest to legislate for the purpose of affording an embryonic or fetal organism an opportunity to survive. We think it has, and on balance it is superior to the claimed right of a pregnant woman, or anyone else, to destroy the fetus except when necessary to preserve her own life."—*U.S. District Court, Northern District of Ohio, January 1971. Steinberg v. Rhoades*.

Dr. Bernard N. Nathanson is one of the world's foremost authorities on prenatal medicine. At one time he was also a leading supporter of abortion. He was in charge of the world's largest abortion mill, and took an active-even militant-roll in defending and forwarding abortion legislation in the United States. As a founder of the National Abortion Rights Action League, he had strong feelings about the subject.

But in the past decade Dr. Nathanson has changed his mind. And the reason was the new scientific facts that have come to light about the humanity of the pre-born child.

"I have no religious views and never have had. All my opinions result from a secular, scientific point of view," he says. The medical literature, he tells us, is filled with examples of the individual personality of the unborn infant. He now says that "it is atrocious for anyone now to maintain that a fetus [unborn child] is simply a lump of meat, or something insignificant or an unprotectable life."

"I have now concluded that in my work as head of the abortion clinic in New York, I presided over the death of 60,000 innocent human beings and the destruction of a like number of families."

ABORTION CAN DAMAGE WOMEN

IMMEDIATE DANGERS

American sources will not report deaths or injuries due to abortions. The Ohio State Department of Health, for example, reported in May 1977 that "there is no information available as to complications on the abortion procedure... The reporting on this statistic has been very minimal"

But in Czechoslovakia a very careful study was made and documented. Here it is: Charles University in Prague did thirteen years of carefully done and reported abortions. All were performed in the gynecology department of a hospital. The limit was set at very "safe" levels: no abortions past the twelfth week (3 months) of pregnancy. The "safest method" was used: vacuum curettage. The patient stayed an average of 3 to 5 days in the hospital, and then another full week at home (receiving insurance benefits for lost wages). This is what they discovered:

"Acute inflammatory conditions occur in 5% of the [abortion] cases, whereas permanent complications such as chronic inflammatory conditions of the female organs, sterility, and ectopic [tubal] pregnancies are registered in 20-30% of all women [who received abortions]... these are definitely higher in primagravidas [initial abortions]." "Especially striking is an increased incidence in ectopic pregnancies. A high incidence of cervical incompetence resultant from abortion has raised the incidence of spontaneous abortions [miscarriage] to 30-40%. We rather often observe complications such as rigidity of the cervical os, placenta adherens, placenta accreta, and atony of the uterus."—*A. Kodasek, "Artificial Termination of Pregnancy in Czechoslovakia," in International Journal of Gynecology and Obstetrics, 1971, vol. 9, no. 3*.

"Typically a woman goes to a large city or to a profit-making abortion chamber for an abortion. She returns home to bleed, become infected, etc. Usually, she is saved but sometimes she dies. The family will then plead with her doctor, 'Please don't mark abortion on the chart. People will find out and her (our) reputation will be ruined' ... Legal abortion complications in the small or private hospital are often not reported for reasons that have nothing to do with protecting the woman—but actually are to protect the

doctor's reputation. The woman... who has complications will usually either remain there or go back to the same physician for care. If she dies, that same physician will sign her death certificate. To protect his own reputation as a surgeon he finds it desirable not to report her death as due to the abortion. In fact, this has happened almost routinely in some areas."—*Dr. and Mrs. J.C. Wilke, Abortion Handbook.*

"It is emphasized that the inherent risk of an abortion is not fully appreciated, both by many in the profession, and certainly not by the public."—*American College of Obstetrics and Gynecology, Official Statement, May 1968.*

The truth is that deaths by abortion are not being reported as such. A growing number of medical experts recognize this fact, but that is as far as it will go as long as abortion is desired by women and physicians are permitted by law to perform it.

"We can look forward to this [legal abortion] being the dominant cause of death to young women."—*The Scotsman, March 9, 1970.*

Pro-abortionists speak of the "remarkable safety" of abortions, but it is not true. Death of the mother as a result of abortion very often takes place several days later. It is then reported as due to some other cause. Both the family and the doctor are concerned that it be reported as something else. All are agreed, so the report is filled out in this way. But if it occurs on the operating table, death is generally blamed to faulty anesthesia or something else (such as "spontaneous gangrene of the ovary") without making any mention of the fact that the patient was pregnant. (*Los Angeles Times, September 15, 1972.*)

"Saline Amniocentesis abortion [the salt poisoning method] has the highest fatality rate of any elective surgical technique, second only to cardiac transplantation."—*N. Kaplan, M.D., in Journal of the American Medical Association, July 3, 1972.*

"Abortion performed after the twelfth week is fraught with tremendous danger."—*New York State Medical Society, Guidelines of July 4, 1970.*

Young girls are especially liable to physical damage as a result of abortion operations. One medical expert says that girls of school age have extra risks from abortion due to the fact that they have small tightly closed cervixes which are especially liable to damage on dilatation. He says: "Evidence has accumulated steadily over the past 10 years of increased risks for these young mothers."—*GP. Russel, England, Statement made January 10; 1974.*

"Adolescent abortion candidates differ from their sexually mature counterparts, and these differences contribute to higher morbidity."—*C. Cowell, University of Toronto, Ortho Panel 14.*

"The younger the patient and the further along she is in her pregnancy, the greater the complication rate."—*M. Bulfin, "Deaths and Near Deaths with Legal Abortions," Meeting of the American College of Obstetricians and Gynecologists, Florida, 1975.*

Less well-known, but suspected by the public, is the fact that deaths from abortion increase with the length of gestation. Abortion in the first eight weeks is the safest, but between the ninth and tenth week of pregnancy, the number of deaths to mothers climbs. And after 21 weeks, it is even greater. Using aggre-

gated mortality data, researchers for the Center for Disease Control noted that the abortion death rate increases 40 to 60 percent per week for each week of delay after the eighth week. Abortions performed at 9-10 weeks are nearly three times more dangerous, in terms of deaths, than earlier ones; the small number of abortions performed after 20 weeks' gestation are about 45 times riskier (*CDC, "Morbidity and Mortality Weekly Report," for July 6, 1979*). The main risks result from delay, and the most common complications are bleeding, infection, and injury to the cervix or uterus. (See *W. Cates, et al, "The Effect of Delay and Method Choice on the Risk of Abortion Morbidity."*)

Kenneth L. Wright, an associate for over ten years in certain California abortion clinics, spoke before a California State Health Department hearing on March 25, 1980. At this time, he made an extensive testimony on his abortion work in an appeal to stop reduction of Medi-Cal funds for D & C abortions and abortion by hypertonic (salt) solution. Wright admitted during his testimony that perhaps half of his practice is funded by Medi-Cal (California State equivalent of medicare). The following facts regarding the dangers to the mother—in the abortion clinic or hospital,—as given by Wright in sworn testimony, plus comments by Theo Stearns, is from the booklet "Profiles in Abortion." We can be thankful for the sincere interest of Dr. Wright in revealing the dangers to the mother in submitting her body to a legal abortion. His concern is to be commended.

"Proud of his expertise, Wright calls skilled abortion an 'art.' He reveals some of the serious dangers of abortion which other pro-abortionists are reluctant to discuss. In describing possible damage to the woman's cervix which must be dilated for most abortion procedures, Wright comments: 'If that cervix is injured and this young woman who has undergone a therapeutic abortion has no problems at that time, there may be problems encountered in future child-bearing. She may have repeated spontaneous abortions due to incompetent cervical os... Again, we don't even know yet whether we are causing in these women a situation which might exist for them to have repeated spontaneous miscarriages.' Wright cautions that such dangers require professional abortion skills hence lowering of state funds for abortion procedures will increase such dangers...

"The danger of microlacerations [small cuts] of the cervix increases with the abortion procedure known as dilation and extraction, D & C [the cut and chop and remove method, which is used after 13 weeks and up to 21 weeks of pregnancy. A variation of this is the suction and D & C, in which the baby is dismembered (chopped into pieces) in the womb by a curette, or curved knife, and then removed by forceps and suction]. 'It's used for second-trimester abortions for the most part, occasionally in a young woman and perhaps an older woman. Young, speaking of 12, 13, 14, 15, 16-year-old girl—woman, the cervix is infantile in many cases. It's very snug. It is not meant physiologically for dilation. The woman's ovaries begin to work at maybe age 12 or 13, .. so many of these young women have terminations of pregnancies. Because they are young, they go beyond the 12-week

stage and enter the second trimester but not so far as to necessarily subject them to a hypertonic saline solution [i.e., therefore we must do a D & C on them].

"The danger is also increased because of the advanced development of the baby [by the second trimester in such a young mother]. The extraction of a 15 or 16-week fetus is considerably different than the extraction of a 10-week fetus. Some of it is distasteful, but the facts are that the parts are now large and they are hard. At 10 weeks the parts are soft and they'll come slipping out through the vacuum tube without a great deal of problem... But at 16 weeks, the parts [of the infant's body] are formed and they're hard. They must be removed through the cervix that has been partially dilated prior to the procedure, but the element of danger is considerably enhanced. There are large grasping instruments which must be used to remove parts [of the infant's body]. As the parts come out, there's a greater opportunity of injury to the uterus."

"Wright goes on to describe the saline abortion [another very common method, in which a salt solution is injected so that it will burn the child's skin badly enough that it will die in overwhelming pain]. 'The introduction of a hypertonic saline solution is hazardous and potentially lethal... The hypertonic saline solution must first be introduced and then some 12, 14, 26, 48 hours later, the expulsion of products occurs.' He claims to have performed 'a great many hypertonic saline' abortions... Wright also expresses concern for the type of treatment women will receive in hospitals if clinics like his are not available.—"The Story of Kenneth L. Wright," in "Profiles in Abortion," by Thea Stearns, T. D.P., Winter, 1980-1, pages 20-23.

LATER DANGERS

First, there is the problem of premature births:

A woman who has had an abortion is more likely to have premature births thereafter. This is due to the fact that the cervix was cut and weakened by the abortion, and so thereafter is not as able to bear up under the weight of a growing child. It will tend to open prematurely instead of trying to bear up under the weight. This results in a number of problems, as we shall see below.

Women who have had abortions have twice the likelihood of a premature baby later. (*G. Papaevangelou of the University Hospital, Athens, Greece, in British Commonwealth Journal of Obstetrics and Gynecology*" 1973.) After just one legal abortion, the increase of later premature births is 14% more likely, after two it is 18%, and three it is 24%. (*Klinger, "Demographic Consequences of the Legalization of Abortion in Eastern Europe," International Journal of Gynecology and Obstetrics, September, 1971.*)

As mentioned earlier, Czechoslovakia is one of the few countries that has openly investigated the situation and reported all of its findings. Premature births resulting from earlier abortions are so frequent there that if a pregnant woman is known to have had an earlier abortion, she now receives very special care: If the physicians can see scar tissue on the cervix, they will sew it closed [!] in the 12th or 13th week of pregnancy. The patient will then have to stay in bed in the

hospital as long as necessary, which in some cases can mean months.

The problem is that the cervical muscle, the ring muscle between the vagina and the womb, forms the base upon which the placenta, fluid, and growing fetus must rest. It is the cervix that bears up this continually increasing weight. When an abortion is done, the cervical muscle must be stretched open to allow the surgeon to enter the uterus. But it is "green" (as the doctors call it) and strong, tight and difficult to open. Undoubtedly, in the process, some muscle fibers will be torn, and cuts in the muscle wall will be made. Some of these abrasions are such that the cervix is permanently weakened. In many instances this results in an "incompetent cervix" which will open prematurely in later pregnancies. It is no longer strong enough to hold the heavier weight of a baby in later stages of growth. Spontaneous miscarriages are also more common after abortion, and are due to this and other abortion-linked damage of the cervix and uterus.

"In our hospital amongst nulliparous (first pregnancy) patients undergoing suction curettage for therapeutic abortions, about one in eight required suture [stitches] of the cervix because of laceration occurring during the process of dilatation."—R.C. Goodlin, M.D. of Stanford University Hospital, in *"Collected Letters of the International Correspondence Society of Obstetricians and Gynecologists," June 15, 1971.*

"Dilatation" occurs when the ring muscle of the cervix is opened up. Ironically, God has arranged it that in the course of natural events there is no problem. When there is a natural, or spontaneous, miscarriage, the cervix is automatically softened by certain body hormones triggered for this purpose. Also, when a woman who is not pregnant has a D & C for excessive menstruation, the cervix will be soft and easy to work with. The problem is people decide they want to do an abortion when nature says it is not necessary. Then the cervix is hard (because it is the "floor" of the womb and its growing contents) and to open it can cause it great damage.

Another problem is that of the higher incidence of birth injuries or deaths that can result from these premature births:

Czechs have found that the increased number of abortions is resulting in, first, an increased number of premature births. But this is producing a higher percentage of brain injuries at birth. Experts in the field suspect that the outcome of all this is that in countries willing -to legalize "abortion-on-demand,"- the number of babies killed by abortion will be offset by large numbers of defective babies caused by later premature births, resulting from those earlier abortions.

"A growing number of children [are] requiring special education because of mental deficits related to prematurity."—"Czechs tighten reins on abortion," in *Medical World News, 1973.*

"Prematurity was a direct or contributory cause in over 50% of deaths during the first month of life. The death rate of the premature baby ran about thirty times higher than among full-term infants. If premature infants survive, they face a higher frequency of

the tragic aftermath of mental retardation, neurologic diseases and blindness."—Dennis Cavanaugh, M.D., "The Challenge of Prematurity," in *Medical World News*, February, 1971.

As mentioned above, another effect of abortion is later miscarriages:

"There was a tenfold increase in the number of second trimester miscarriages in pregnancies which followed a vaginal abortion."—Wright, et al, "Second Trimester Abortion after Vaginal Termination of Pregnancy," in *The Lancet*, June 10, 1972. (*The Lancet* is a British medical journal.)

Another problem is that of tubal pregnancies:

Nearly every abortion involves scraping the womb, and many involve cutting up the baby into pieces (and in the process the womb receives cuts also). A later fertilized egg cannot always locate properly in the walls of such a scarred, damaged womb, so it fastens to the wall of the mother's tube instead. A few weeks later this will cause an acute abdominal condition because the growing child does not have room to expand. Internal hemorrhaging begins and an emergency operation takes place,—and the tube is removed. (For more on this, see *Amicus Curiae Brief*, U.S. Supreme Court, 1971, Horan et al.)

Still another problem is sterility:

A large number of the women today who are having abortions are young women who later, after marriage, want to have children and raise a family. Normally, only about 10% of all marriages will be childless due to sterility. But the situation is greatly changed if an earlier abortion has taken place. Hilgers and Shearin, in "Induced Abortion, A Documented Report" (1971, p. 30) report that if a woman has had one legal abortion, the likelihood of permanent sterility thereafter will be increased 10%. Similar reports from Poland, Holland, Russia, Norway, and Japan produce similar statistics.

But, again, our most open and frank confessions come from Czechoslovakia. In 1974, Dr. Bohumil Stipal, Deputy Minister of Health for the nation, said this: "Roughly 25% of the women who interrupt their first pregnancy have remained permanently childless." And remember that it is in Czechoslovakia where women receive such excellent abortion care.

Every mother who is going to receive an abortion should be tested for Rh sensitivity. But much of the time this is not done. A very expensive substance called "Rhogam" could be given. But this costs extra money and abortion clinics, for one, are notorious for ignoring this matter. The problem here is that induced abortion, even in the early weeks, can sensitize a mother so that in later pregnancies her babies will have Rh problems, need transfusions, and occasionally be born dead or die after birth.

Still another problem associated with abortion is infant deaths during or concluding later pregnancies: McDonald and Auro, two researchers in the field, tell us that the incidence of fetal death during pregnancy and labor is twice normal, if the mother has been aborted previously. And there are more problems:

"A growing number of children born prematurely... must attend special schools because they are not as intelligent as their full term peers."—Vedra and Zidovsky, in *Medical World News*, October 12, 1973.

Horan, et al, in an *Amicus Curiae* Brief, submitted to the Supreme Court in 1971, detailed a list of other damages that could occur to the mother as a result of an abortion. This included perforation, which could result in peritonitis and occasionally death, but more frequently in emergency removal of the uterus.

Rupture (breaking) of the uterus takes place in 6 percent of all women who become pregnant after hysterotomy abortions. Substantial risk of rupture was obvious in 26% of such women. And then the babies born to such women tended to be smaller. A wealth of facts is available:

Abortion lobbies, and their supporting physicians, hospitals and clinics would have us believe that an abortion operation is far safer than bringing a child through to birth. But quite the opposite is true. It is political today to be in favor of abortion, but the common decency of telling the truth about what abortion will do to the mother cries to be heard.

"There has been almost a conspiracy of silence in declaring its [abortion's] risks. Unfortunately, because of emotional reactions to legal abortion, well-documented evidence from countries with a vast experience of it receives little attention in either the medical or lay press. This is medically indefensible when patients suffer as a result. For these reasons, we summarize the facts of our experience in this division of Obstetrics and Gynecology. We are proud neither of the number of pregnancies which have been terminated nor the complications described."—J.A. Stallworthy, et. al, "Legal Abortion, A Critical Assessment of Its Risks," in *The Lancet*, December 4, 1971.

The above was a report by a British teaching hospital. The statistics of complications to the mothers requesting and receiving abortions was as follows: A 27% complication rate due to infection; 9.5% required blood transfusions in order to survive; 5% of the suction and D & C abortions resulted in a tearing of the cervical muscle; 1.7% brought major perforation. "It is significant that some of the more serious complications occurred with the most senior and experienced operators." The report concluded with this comment: "[Such complications] are seldom mentioned by those who claim that abortion is safe."

Another thorough source of data on this problem comes from the 1969 Survey of the Office of the Prime Minister of Japan. After the abortions were done, the immediate complications were somehow cared for, and the patients had gone home—this is what happened within the next several years: 20 to 30% suffered abdominal pain, dizziness, headaches and similar problems. A 400% increase in tubal pregnancies (resulting in death to the fetus and partial sterility to the mother) occurred. 14% had a subsequent pattern of habitual spontaneous miscarriage. 9% were rendered totally sterile. Last but not least, 17% suffered menstrual difficulties and irregularities thereafter that they had not had before the abortion took place.

Next to Czechoslovakia, probably one of the most careful and thorough studies into this problem of

abortion-related difficulties was made in England. The Wynn Report constitutes one of the most important collections of scientific papers detailing the kind of damage a woman can expect if she elects to have an abortion. Interestingly enough, this exhaustive report of physical and mental complications of induced abortion (in Great Britain and elsewhere) was produced by a group of pro-abortionist doctors. For further details- of this study, we refer you to "Some Consequences of Induced Abortion to Children Born Subsequently [to the abortion]," by Margaret and Arthur Wynn. This was published in 1972 by the Foundation of Education and Research in Child Bearing, in London.

ABORTION AND THE MIND

The "mental health" of the mother has become the "waste basket category"-the reason for abortion when no other one will fit. It is resulting in thousands of unborn infants being taken from their mothers and thrown in real waste baskets. If we can think of no other legal reason for aborting a woman's baby, we use the excuse that it must be done for "psychiatric reasons" or for her "mental health." Here are some facts:

In 1970 both California and New York State were performing large numbers of abortions. But in California they were done for "psychiatric reasons." Out of a total of 62,672 hospital abortions in California that year, 98.2% were done for "mental health."

At that time in New York State, the specifications of the law were such that the "mental health" excuse was not needed. So that same year New York reported only 2% of its abortions done for this reason.

On November 25, 1971, the "Washington Post" (Washington D.C.) reported that Dr. Louis Hellman, Deputy Assistant Secretary of HEW, who is known to be strongly in favor of abortion, said at Columbia Women's Hospital in Washington D.C. that the requirement of a psychiatrist's permission for abortion is a "gross sham."

"Anyone who performs a therapeutic abortion [as a means of relieving problems in the mother] is either ignorant of modern methods of treating the complications of pregnancy, or is unwilling to take time to use them."—Dr. R.J. Heffernan of Tufts University, speaking before the Congress of American College of Surgeons. The date: way back in 1951.

"True psychiatric reasons for abortion have become practically non-existent. Modern psychiatric therapy has made it possible to carry a mentally ill woman to term."—Frank Ayd, M.D., medical editor and national known psychiatrist.

"It is practically impossible to predict when an abortion will not be more detrimental to the mental health of the mother than carrying her child to birth."—Dr. Theodore Litz, Yale University Psychiatrist.

What about the possibility of suicide by pregnant women: Ohio had only 2 maternal suicide deaths between 1955 and 1963. (Ohio State Medical Journal, December 1966.) 119 women under fifty committed suicide in Birmingham, England, in seven years; none were pregnant (M. Sim, "Abortion and the Psy-

chiatrist," *British Medical Journal*, 1963.) No pregnant woman has ever committed suicide in Brisbane, Australia. (F. Whitlock and J. Edwards, "Pregnancy and Attempted Suicide," *Compiled Psychiatry*, 1968.) Between 1938 and 1958 over 13,500 Swedish women were refused abortions; only three of these committed suicide. (J. Ottosson, "Legal Abortion in Sweden," *Journal of Biosocial Sciences*, 1:171.)

"There are no unequivocal [definite] psychiatric indications [reasons] for abortions... [and if the pregnancy is not stopped by abortion] the risk of flare-up or precipitation of psychosis is small and unpredictable, and suicide is rare."—Dr. R. Bruce Sloan of Temple University, writing in the *New England Journal of Medicine*, May 29, 1969. (Dr. Sloan is a pro-abortionist)

"The fetus in utero must be a protective mechanism [to keep women from committing suicide]. Perhaps women are reluctant to take another life with them when they do this [commit suicide]."—Department of Obstetrics and Gynecology, University of Minnesota, in *American Journal of Obstetrics and Gynecology*, June 1, 1967.

The above report was very thorough. Here is its conclusion: "[Therapeutic abortion for "psychiatric reasons"] seems a most nebulous, non-objective non-scientific approach to medicine. It would seem that psychiatrists would accomplish more by using the available modalities of their specialty in the treatment or rehabilitation of the patient instead of recommending the destruction of another one."—*Ibid*.

But women who have HAD abortions are different. They DO commit suicide!

Meta Uchtman testified on September 1, 1981 before the Cincinnati City Council that in 35 months, "Suiciders Anonymous" in Cincinnati had counseled 5620 people who had attempted suicide. 4000 of these were women-and over 1800 of them had had abortions.

"The incidence of serious permanent psychiatric aftermath [from abortion] is variously reported as being from between 9 and 59%."—*Report of the Council of the Royal College of Obstetricians and Gynecologists, England, 1966.*

Dr. Paul Gebhart was a coworker with Dr. Alfred Kinsey in gathering studies on sexuality and abnormalities related to it. He is considered a foremost authority on the subject, due to his extensive research in the field. Testifying before the New Jersey legislature in 1968, he said there was evidence of prolonged psychiatric trauma (mental and emotional damage) in 9% of a sample of American women who had undergone abortion operations. That is nearly one woman out of every ten.

This is due to the fact that people sense that killing other humans is wrong, whether born or unborn. Japan is not a Christian nation and yet in spite of abortion-on-demand for over 25 years, a majority of women polled knew that it was wrong. A 1963 Aichi survey reported that 73.1% of aborted women felt "anguish" afterward about what they had done. A very large survey made in 1969 by the Prime Minister's Office reported that 88% of all women in the Japanese nation considered it to be bad. Guilt is a powerful

agency keeping happiness from people who otherwise could have it.

Here is one of the most conclusive statements about the matter. Read it carefully and think about the consequences of violating the principle stated here: "Serious mental disorders arise more often in women with previous mental problems. Thus the very women for whom legal abortion is considered justified on psychiatric grounds are the ones who have the highest risk of post-abortion psychiatric disorders."—*Official Statement, World Health Organization, 1970.*

A carefully made study on the subject in 1971 concluded that psychologically disturbed women do less well emotionally after abortion. (*Meyerowitz, et al, "Induced Abortion for Psychiatric Reasons," in American Journal of Psychiatry, 1971.*)

DIARY

She wanted to someday touch a butterfly, run through the fields, and kiss h wonderful mother.

This is her story:

October 2: Today my life began. My parents do not know it yet. I am as small as the pollen of a flower, but it is I already.

I will be a girl. I will have blonde hair and blue eyes. Nearly everything is settled already -even that I shall love birds.

October 19: I have grown a little, but I am still too small to do anything by myself My mother does everything for me, although she still does not know that she is carrying me under her heart. But I am a real person just as a crumb of bread is still real bread. My mother exists, and I do too.

October 23: My mouth is just now beginning to open. Just think-in a year or so I'll be laughing, and later I'll start to talk. My first word will be "mama" for I love her so for all she does for me.

October 25: Today my heart began to beat. It will beat softly for the rest of my life, never stopping. After many years it will tire and stop. Then I shall die. But, oh, the many years of happiness I shall have before then!

November 2: I am growing continually. My arms and legs are taking shape, but I must wait a long time before these tiny legs will raise me to my mother's arm; before I will be able to run to her and hold her close and tell her how much I love her. November 12: Tiny fingers are beginning to form on my hands. How small they are. One day I'll stroke my mother's hair and kiss her on her cheek-and then run and play out in the fields and touch a butterfly.

November 20: Only today the doctor told my mother that I'm living here under her heart. Oh, how happy she must be! Are you happy, mother?

November 25: My mother and father are probably thinking about a name for me. And they don't even know that I am a little girl! Oh, how happy they will be when I can be with them in their arms.

December 10: My hair is growing. It is as bright and shiny as the sun. I wonder what kind of hair my mother has.

December 13: My eyes are almost fully developed, although the lids are still shut. When mother brings me into the world it will be full of sunshine and overflowing with flowers. I have never seen a flower, you know, but more than anything I want to see my mother. My precious mother. How do you look, mother?

December 24: My fingers and toes are fully formed. Even my nails are beginning to develop. I want to help mama all I can later on-for she is doing so much for me now.

December 26: I wonder if my mother hears the delicate beat of my heart? Some children are born with sickly hearts, and then the gentle fingers of the doctor perform miracles to make them healthy. But my heart is healthy. It beats so evenly: tup-tup, tupt-up.You shall have a healthy daughter, mother.

December 28: Today my mother killed me.

THE BIBLE AND ABORTION THE CLEAR TEACHINGS OF SCRIPTURE

Abortion is the killing of the unborn infant. What does the Bible teach about little children and abortion? Is it all right to do? Some maintain that the Bible gives permission to perform an abortion.

Here are the facts about the entire subject:

It seems well at this point to consider what the Bible has to say about the entire subject, especially since the present writer notes that comparatively little dealing with this Biblical background is to be found in anti-abortion material available.

Children are a special gift sent from God:

"I have gotten a man from the Lord."—*Gen 4:1.* "God ...hath appointed me another seed instead of Abel, whom Cain slew."—*Gen 4:25.* "Because the Lord hath heard... He hath therefore given me this son also."—*Gen 21:33.* "God hath...heard my voice, and hath given me a son."—*Gen 30:6.* "And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son."—*Gen 30:17.* "And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee? And he [Jacob] said, The children which God hath graciously given thy servant."—*Gen 33:5.* [The children were given to the mother and to the father also.] "So Boaz took Ruth, and she was his wife:and when he went in unto her, the Lord gave her conception, and she bare a son."—*Ruth 4:13.* "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—*Job 1:21.*

As we have also noted above, children are not only a special gift from God, they are a prayed-for gift, also:

A child was given to Abraham in answer to prayer: *Gen 15:2-5 (Gen 21:1-2)* [The Lord promised Abra-

ham a child from God, and because he believed it, it was counted to him for righteousness—*Gen 15:2-6*]. Children were given to Isaac in answer to prayer: *Gen 25:21*. And in answer to prayer they were given to Leah (*Gen 30:17-22*), Rachel (*Gen 30:22-24*), and Hannah (*1 Sam 1:9-20*). Here is what the angel said to Zacharias: "But the angel of the Lord said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." *Luke 1:13*.

The people of God valued every child that they received:

"And God remembered Rachel, and God hearkened to her and opened her womb. And she conceived, and bare a son; and said God hath taken away my reproach."—*Gen 30:22-23*.

"And she called his name Joseph; and said, The Lord shall add to me another son."—*Gen 30:24*.

"He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord."—*Psalms 113:9*.

Children are a precious heritage from the Lord:

"Lo, children are an heritage of the Lord: and the fruit of the womb is His reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."—*Psalms 127:3-5*.

It is God's special plan that families have children:

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth."—*Gen 1:28*. "He created not [the earth] in vain, He formed it to be inhabited."—*Isaiah 45:18*. "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, thus shall the man be blessed that feareth the Lord."—*Psalms 128:3-4*.

People are the children of God, even before birth:

"My substance was not hidden from Thee, when I was made in secret, and intricately wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unformed; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—*Psalms 139:15-16*.

God's plan is that Christian families will have children so that they can be taught of God and raised to serve Him: "And thou shalt shew thy son In that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt."—*Ex 13:8 (and verse 9)*. "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us our from Egypt, from the house of bondage..."—*Ex 13:14-16*.

"Only take heed to thyself... lest thou forget... but teach them thy sons. and thy sons' sons [grandchildren]. Specially... [tell them about Mount Sinai]..."—*Deut 4:9-10*. "And these words, which I command thee this day [the laws of God], shall be in thine

heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up ..."—*Deut 6:6-9*.

"And ye shall teach them [to] your children, speaking of them when thou sittest in thine house, and when thou walkest by the way..."—*Deut 11:19-20*. [The future spirituality and success of God's People could only be assured by obedience to this command.]

"Gather the people together: men and women and children ... that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law. And that their children, which have not known anything [of how God earlier called and cared for you] may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it."—*Deut 31:12-13. (Joshua 8:35.)*

"Come, ye children, hearken unto me: I will teach you the fear of the Lord."—*Psalms 34:11*. "Give ear, O my people to my law; incline your ears to the words of my mouth... We will not hide them from their children, shewing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done. For He established a testimony in Jacob, and appointed a law In Israel, which He commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who [in turn] should arise and declare them to their children. That they might set their hope in God, and not forget the works of God, but keep His commandments."—*Psalms 78:1-7. (Prov 1:1)*

"Train up a child in the way he should go; and when he is old, he will not depart from it."—*Prov 22:6. (Isa 28:9-10.)* "Tell ye your children of it, and let your children tell their children, and their children another generation."—*Joel 1:3*.

"Feed My lambs."—*John 21:15*.

The people of God thanked Him for the children that He gave them:

"And she conceived again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name Judah ["The Lord be praised"]."—*Gen 29:35. (Psalms 113:9.)* They recognized that when God sent a child, it was not only a special gift to be dedicated and trained for Him, but it would become a blessing to them personally: "And I will bless her, and give thee [Abraham] a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her."—*Gen 17:16*. "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people."—*Gen 28:3*. "And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."—*Gen 5:29*.

"Children's children are the crown of old men; and the glory of children are their fathers."—*Prov 17:6*.

God predicts that in the last days men will try to change God's perfect plan in various ways:

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith... forbidding to marry."—*1 Tim 4:1, 3*. "In vain do they worship Me, teaching for doctrines the commandments of men."—*Matthew 15:9*.

God also commanded that we were not to hurt the fatherless child (or children who might not otherwise have someone to intercede on their behalf):

"I will be a swift witness against... those that oppress... the widow and the fatherless."—*Malachi 3:5*.

"Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry. And My wrath shall wax hot."—*Ex 22:22*. (*Deut 10:18; 14:29*.)

"I delivered the poor that cried, and the fatherless, and him that had none to help him."—*Job 29:12*.

"Thou art the Helper of the fatherless. Thou wilt cause Thine ear to hear: To judge the fatherless and the oppressed, that the man of the earth may no more oppress."—*Psalms 10:14*.

"When my father and my mother forsake me, then the Lord will take me up."—*Psalms 27:10*. (*Psalms 68:5; 146:9; Jer 49:11; Hos 14:3*.)

[All children have a father, but "fatherless children" are those whose father has died or who no longer wants them. Babies aborted intentionally are "motherless" also.]

The covenant of salvation is offered both to us and to our children: *Gen 6:18; 12:7; 13:15; 17:7-8; 19:12; 21:13; 26:3-5, 24; Lev 26:44-45; Isa 65:23; 1 Cor 7:14*. The children are not to be punished for the mistakes and sins of the parents: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin."—*Deuteronomy 24:16*. (*Ezekiel 18:2-4*.)

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."—*Ezekiel 18:20*. (Children are not to be punished for what the parents did: *Ezekiel 18:1-30*. Also: *Jeremiah 31:29-30*.)

God sets before us an example of saving children that are cast off when born alive [or aborted alive] by mothers who do not want them:

"Thy father was an Amorite and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live... . Yea, I swore unto thee. and entered into a covenant with thee, saith the Lord God, and thou becamest Mine. Then I washed these with water; yea, I thoroughly washed away thy blood from thee,

and I anointed thee with oil. I clothed thee..."—*Ezekiel 16:3-6, 8-10*.

"When Israel was a child, then I loved him, and called My son out of Egypt."—*Hosea 11:1*.

The only Biblical records of men who arranged large scale killings of infants were the acts of very wicked men: Pharaoh: *Ex 1:22*; Herod the Great: *Matt 2:16-18*.

In Bible times, only the wicked destroyed their children: They sacrificed them to appease their gods: *2 Kg 17:31; Ezek 16:20-21*. They caused them to walk through fire that they might be consumed in it: *2 Kg 16:3; Jer 32:35; Ezek 16:21*. Some sold them for the money they could make from the sale: *2 Kg 4:1; Neh 5:5; Job 24:9; Matt 18:25*.

"Behold, I and the children whom the Lord hath given me."—*Isaiah 8:18*. God gives us an example to follow in adopting us. Children not wanted should be made available for adoption by others: "It shall come to pass, that in the place where it was said unto them, ye are not My people, there it shall be said unto them, ye are the sons of the living God."—*Hosea 1:9*.

"I will say-to the north, Give up; and to the south, Keep not back: bring My sons and My daughters from the ends of the earth."—*Isaiah 43:6*. "And they shall put My name upon the children of Israel, and I will bless them."—*Numbers 6:21*.

"When Israel was a child, then I loved him, and called My son out of Egypt."—*Hosea 11:1*. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."—*John 1:12*. "Ye have received the spirit of adoption, whereby we cry, Abba. Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ."—*Romans 8:15-17*.

"For both he that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren... Behold, I and the children which God hath given me."—*Hebrews 2:11, 13*. [And earthly mothers should not be ashamed of their little ones either.]

Examples of adoption: Joseph's sons: *Gen 48:5, 14, 16, 22*; Moses: *Ex 2:5-10*; Acts 1:21; Esther: *Esth 2:1*; Israel: *Ex 4:22; Hos 11:1; Rom 9:4*.

God tells us that the harmlessness and humility of the littlest child is an example of what God loves in humanity [There is no doubt that the smallest child is very precious in His sight]:

"And Jesus called a little child unto Him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."—*Matthew 18:2-5*. (*Mark 10:5*)

God tells us that those who are willing to take and care for such little children, are accepted by God as His children [It is the attitude that counts. Not all of us are in a position to actually raise a child for God.]:

"And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me, and whosoever shall receive Me, receiveth not Me, but Him that sent Me."—*Mark 9:36*.

"Whosoever shall receive this child in My name receiveth Me, and whosoever shall receive Me, receiveth Him that sent Me. For he that is least among you all, the same shall be greatest."—*Luke 9:48*. [The greatest among us are those willing to do the humble, needful work in caring for the little ones.]

The Bible teaches that the unborn child has a definite personality. It is a human being:

Jesus was conceived in His mother's womb. He was there—a distinct personage before birth as well as at birth: "When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost... But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, ... fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins."—*Matthew 1:18, 20-21*. [It was the person of Jesus, not a blob of growing cells that was in Mary. And He who was fully God was made in human form fully as we are made within our own mothers' wombs: "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

Wherefore in all things it behoved Him to be made like unto His brethren."—*Hebrews 2:16-17*.]

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel."—*Matthew 1:23*.

"When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law."—*Galatians 4:4-5*.

"The Son of Man came to give His life a ransom for many."—*Matthew 20:28*.

"God so loved the world that He gave His only begotten Son..."—*John 3:16*.

Scripture indicates that John the Baptist was a distinct person within his mother's womb: "And Mary arose in those days [while pregnant with Jesus], and went into the hill country with haste, into a city of Juda. And entered into the house of Zacharias, and saluted Elisabeth [the mother of John the Baptist. John was conceived six months before Jesus.] And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, Blessed art thou... and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, Lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped

in my womb for joy. And blessed is she that believed."—*Luke 1:39-45*. [The living personhood of the embryo and fetus is indicated in these passages of Scripture.]

According to the Bible, it is wrong to willfully, intentionally slay any person-any human being:

Is abortion of the unborn child commanded in the Bible?

No, it is never suggested, requested or commanded by God. Never.

According to the Bible, does God consider any form of abortion to be an acceptable practice?

No. There is no passage of Scripture that indicates that God ever wants men or women to do this terrible thing.

Does not Exodus 21:22-23 teach that God considers abortion to be of no consequence, that it is all right for people to unintentionally or intentionally perform an abortion on a woman?

Here is what *Exodus 21:22-24* says:

"If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

"And if any mischief follow, then thou shalt give life for Burning for burning, wound for wound, stripe for stripe."—*Exodus 21:22-24*.

Some people say that the Bible teaches that if a man kills another man, he is to be slain; but that if he kills a fetus [unborn child], he has done nothing noteworthy and will only receive a small fine.

Here is the truth of the matter:

If a man accidentally slays another (manslaughter), he can flee for refuge so that he can be protected from being killed: *Ex 21:13, 28-32; Num 35:11-15, 22-28, 32; Deut 4:41-43; 19:1-10; Josh 20:1-9*.

If a man intentionally slays another person (murder), then he should die for what he has done: *Gen 4:9-12; 49:7; Ex 20:13; Deut 5:17; Rom 13:9; Ex 21:29-32; Num 35:16-22, 30-31; Deut 17:6; 21:1-9*.

Many more Scriptural passages could be cited.

1. *Exodus 21:22-23* teaches that if a man accidentally injures a woman so that her child is born prematurely, then that man must pay a fine which will be determined by the judges. (Fines are paid as a "ransom for his life" (*Ex 21:30*), and this indicates how serious the matter is. Just because he is fined does not mean that the event was of little consequence.)
2. *Exodus 21:22-23* also teaches that if "any mischief follow," then a more severe penalty must be meted out. What is the "mischief?" It is injury or death to the infant or to the mother. And what is the penalty? It is clearly stated in *verses 23 and 24*: "And if any mischief follow, then thou shalt give life for life. Burning for burning, wound for wound, stripe for stripe."—*Exodus 23-24*.

3. Thus, if a man accidentally causes a premature birth, then he shall pay a fine; but if it then results in crippling, or death, the man is to receive in kind. And we are here only speaking about accidental abortions.
4. Although the concepts of accidental manslaughter and premeditated (preplanned) murder are both in the Bible (see "1" and "2," above), and the concept of accidental, unexpected and unplanned abortion of a baby is given once in the Bible (*Ex 21:22-24*), yet the concept of intentional, preplanned abortion is to be found nowhere in the Holy Scriptures. The very idea of intentionally killing an unborn child—or even worse, killing them by the hundreds and thousands,—is totally foreign to the lives of God's people in the Bible, and so it is never mentioned. Some events are so terrible that they go beyond the simple accidental slaying of a person, or even the premeditated slaying of a human. Such is the case of modern on-demand abortion as requested by mothers and as carried out by certain physicians, hospitals and clinics.

This need not be surprising. Some crimes are so serious that they are mentioned in Scripture as occurring, but no penalty is described. They are obviously so terrible that they would receive the only sentence ever commanded in Scripture for premeditated murder: Death by stoning. An example would be cannibalism. It is an extreme form of preplanned murder, and the penalty would, of course, be a sentence of death. (*Lev 26:29; Deut 28:53-57; 2 Kg 6:28-29; Jer 19:9; Lam 2:20; 4:10; Ezek 5:10.*) But as you will see from an examination of those Scriptures, only the event is mentioned, no penalty is affixed. Such a terrible crime would obviously receive the death sentence.

We know from the Bible that any sin can be forgiven. David prearranged the death of a trusting helper who was one of his closest friends (*2 Samuel 11*). And David pled for forgiveness and received it (*Psalms 51*). So also may anyone reading this tract who has earlier committed an abortion or permitted it to be done, can now seek God and ask for and receive forgiveness. But do not imagine that you can receive forgiveness if you accept abortion as morally right, acceptable, or something you may encourage others to do. Great evils must be abhorred and put away. There is no other recourse in regard to sin. It must be fled from. We cannot dally with it; we cannot toy with it; we cannot consider the suggestions of those who would recommend approval of it.

The truth is that, as we would apply the words today, *Exodus 21:22-23* is referring to a miscarriage as a result of an accident; it is not speaking about an intentional abortion.

The advocates of abortion teach that the Bible does not forbid modern abortion operations. That is correct. But neither does the Bible forbid smoking, heroine, LSD, and a number of other modern immoral acts. But the principles are there, nonetheless.

The advocates of abortion also teach that *Exodus 21:22-24* teaches that a man only has to pay a fine if he aborts a child and it dies. But

1. a fine, or something very severe (to be determined by the judges) had to be done, for, Scripture says, "he shall be sorely punished." (*Ex 21:22.*) So whatever this fine or punishment may have been, it was considered very serious. Neither mothers who request abortions, nor their physicians who do it, are paying fines today for what they are doing to the unborn children.
2. The fine was only paid if the child was born alive prematurely. For then the woman's "fruit" came out (departed from) her "and yet no mischief" followed (*read Exodus 21:22*). The "mischief" would be injury or death to the child or to the mother.
3. The result is a very serious punishment. It is stated in *verses 23 and 24*. "life for life, ... wound for wound," etc. And that is serious punishment.
4. The above was for accidental abortion, not intentional abortion. Such would be premeditated murder.

Here is what C. Everett Koop, M.D. says about the matter. He is surgeon-in-chief of Children's Hospital, in Philadelphia, Pennsylvania, and has authored books on the topic of abortion:

"I have spent thirty-six years in the practice of pediatric surgery, longer than anybody else now practicing in this country...

"Some raise *Exodus 21* as a proof text that God doesn't regard the unborn child in the same way as He does the newly born child. But if you read the text carefully, you will find it says that if a man in argument with another man accidentally strikes a woman and she has a premature birth, there is to be a fine. Nothing here is premeditated.

"But if any further mischief is done—and I take that to mean a deformity of the baby or the death of the baby—then the old law applies of an eye for an eye and a tooth for a tooth.

"Francis Schaeffer [author of a number of books on abortion] checked the exegesis [meaning] of these verses with five Hebrew scholars and was convinced that God means just that, and in no way does He mean to downgrade the worth of the unborn child."—C. Everett Koop, M.D., as told to Dick Bohrer, "Deception-an-Demand," in *Moody Monthly*, May, 1980.

Here is what Heaven thinks of men who make a practice of killing people: "Cursed be he that smiteth his neighbor secretly. Cursed be he that taketh reward to slay an innocent person."—*Deuteronomy 27:24*.

"The murderer rising with the light killeth the poor and needy, and in the night is as a thief."—*Job 24:14*. [Few people are as poor and needy as the unborn child.] "When He [God] maketh inquisition for blood, He remembereth them: He forgetteth not the cry of the humble."—*Psalms 9:12*. "The wicked in his pride doth persecute the poor. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent."—*Psalms 10:2*. "Gather not my soul with sinners, nor my life with bloody men, in whose hands is mischief."—*Psalms 26:9*. "The wicked watcheth the righteous and seeketh to slay him."—

Psalm 37:32. "Lord, how long shall the wicked triumph? ... They slay the widow and the stranger, and murder the fatherless."—*Psalm 94:3, 6.* "These... things doth the Lord hate: ... A proud look, a lying tongue, and hands that shed innocent blood."—*Proverbs 6:16-17.*

A PHYSICIAN SPEAKS ABOUT ABORTIONS

This chapter was written by the Surgeon General of the United States, Dr. C. Everett Koop.

Abortion [killing infants before birth], infanticide [killing infants after birth], and euthanasia [killing adults] stand before us like dominoes; the first to fall has been abortion on demand. It is a grave issue. Nothing like it has separated our society since the days of slavery.

It simply isn't true. Abortions in the United States for rape, incest, to protect the life of the mother, or to void a defective fetus comprise less than five percent of all abortions. The rest are performed just for convenience. And we're talking about one million abortions a year.

Rape practically never results in pregnancy. Studies in Pennsylvania and Minnesota concerning rape and pregnancy show that as many as five thousand rapes have occurred successively without a single pregnancy.

Most people do not know that the younger the mother is the more likely she will suffer sterility later if she has an abortion. Studies in Canada indicate that sterility is as high as thirty percent among women fifteen to seventeen years old who have had abortions...

Protection of the life of the mother as an excuse for an abortion is a smoke screen. In my thirty-six years in pediatric surgery I have never known of one instance where the child had to be aborted to save the mother's life.

When a woman is pregnant, her obstetrician takes on the care of two patients—the mother-to-be and the unborn baby. If, toward the end of the pregnancy complications arise that threaten the mother's health, he will take the child by inducing labor or performing a Caesarian section.

His intention is still to save the life of both the mother and the baby. The baby will be premature... The baby is never willfully destroyed because the mother's life is in danger.

Infanticide was the second domino, and it fell very silently. Unless you know someone who talks about his work in an intensive care unit for newborns, there is no way the public would know about this. Abortion is legal. Infanticide is murder.

It is still illegal in every state in the union; yet for some reason when a newborn baby is starved or in some other way allowed to die, the law turns its back. It isn't that the law doesn't know about it because reputable medical journals publish papers where authors acknowledge that they have engineered the deaths of babies under their care...

Corruptive forces are exerting an influence on medical men and women in this country. Some obste-

tricians admit that they abort because the patient wants them to, even if it is not medically required...

Zoologists and biologists say life is a continuum from fertilization until the death of the organism, whether earthworm or baboon or fox or pigeon. Is it different for man?

We're just smoke-screened to death.

The medical profession must not let itself be pushed by society and by our social planners into the role of social executioner. For as the medical person becomes an abortionist, he becomes the social executioner of the unborn.

As he allows infanticide in his intensive care unit, he becomes the social executioner of the newly born. In days ahead, he may well be required to commit euthanasia and become the executioner of the elderly.

"Parental rights are [now legally] gone. Spousal rights [of the husband] are gone. The rights of the child are gone. Legally, a minor child may now have an abortion without her parents' knowledge; but, technically, she cannot have her ears pierced for earrings without parental consent.

Abortion is an atrocity changing the whole thought process of our country. More than a million unborn lives a year cannot be violently terminated without taking its toll on us as a nation.

Japan has records of more than fifty million legal abortions since World War II. That country is less than one percent Christian. Here in America we will destroy a larger number than that in the same amount of time, and we're supposed to be a Christian country.

I have spent thirty-six years in the practice of pediatric [infant and child] surgery, longer than anybody else now practicing in this country...

Some raise *Exodus 21* as a proof text that God doesn't regard the unborn child in the same way as He does the newly born child. But if you read the text carefully, you will find it says that if a man in an argument with another man accidental/y strikes a woman and she has a premature birth, there is to be a fine. Nothing here is premeditated.

But if any further mischief is done—and I take that to mean a deformity of the baby or the death of the baby—then the old law applies of an eye for an eye and a tooth for a tooth.

Francis Schaeffer checked the exegesis [meaning] of these verses with five Hebrew scholars and was convinced that God means just that, and in no way does He mean to downgrade the worth of the unborn child.

The story of the incarnation leaves no room for doubt The angel told Joseph,

"That which is conceived in her is of the Holy Spirit." From the moment of conception God had entered human life. The soul that I am has also existed from the moment of conception...

I have always been interested in the fact that when the preborn John the Baptist leaped in Elizabeth's womb because of the presence of the Lord in Mary's womb (*Luke 1:41, 44*), He—the Lord—was a very tiny baby. [John was six months older than Jesus, and already well-enough developed for vigorous movement] He would not have been discernible as an individual at that time, but He certainly was a Person.

Our churches must get educated. That means they've got to find somebody who can talk to them about the origin of life. Many of our people don't realize that by the twenty-first day-before most women even know they are pregnant-the baby's heart demonstrates its first feeble beats.

By the sixth week the adrenal gland and the thyroid are functioning. A child's fingerprints are indelibly in place by the twelfth week. Abortion kills a developing human being! No matter how old or how large the organism is when he/she leaves the womb, that emergence-by whatever means-is still a birth...

An orthodox Jewish law student gave up a year of his time at Boston University to go to Akron [Ohio] to fight legislation through the courts. He sought passage of an ordinance requiring that a woman know what the unborn child she is aborting looks like by having the physician show her a picture of a fetus of the same gestation [age] he thinks her child is.

The ordinance passed. It also asked that the woman not have the abortion until twenty-four or forty-eight hours have gone by after she has signed the papers for operative permission.

But the pro-abortion forces do not want the pregnant woman to know what she is aborting and they don't want her to have the time to think it over.

But this idea is contrary to everything happening in this country; there is a tremendous movement now for informed consent. Legally, if you bring a child to me for a hernia repair; I can't tell you that he should be operated upon or even schedule him for admission unless I tell you all of the possible good and bad results from that hospitalization.

With abortion, the counseling is not done, and the clinics do not tell you about alternatives to abortion; but worse yet, the pro-abortion people get terribly upset if somebody pushes for informed consent...

I believe that infanticide, now practiced illegally behind closed doors, will become legal and eventually, for certain types of deformity, may become mandatory...

I believe that through the Living-Will, passive euthanasia will become so much a part of our culture that after we've had it for five years or so we will adopt active euthanasia.

So, what will be next? The parallels that can be drawn between Germany with its holocaust and America here and now are frightening. We are too close to the abyss. We are right at the edge."

*C. Everett Koop, M.D.
as told to Dick Bohrer, in "Moody Monthly"
May, 1980. Reprinted by permission*

THE RESEARCH MARKET

In the mid-1940s a lengthy series of trials took place at Neurenburg, Germany. It was found that Nazi physicians had taken human beings while they were alive, and without their written or verbal permission, did various experiments on their bodies. Organs were taken out, moved around, transplanted, etc. In most instances the human vivisection activities resulted in death to the person being experimented upon.

The doctors found to be doing this were executed after the Neurenburg trials were completed.

Most of us do not believe that animal vivisection is right, although it is regularly carried on in most civilized countries. Because it is legal it is done. The heart of man seems to have the hardening capacity to do whatever he can get away with.

But now human beings are again being used for vivisection purposes, much as if they were nothing more than animals.

The "patients" for this human vivisection work do not give permission for the ghastly work that is done on them. And they do not long survive it. In every instance they die as a result. And yet it continues, because it is "scientific" and carried on by men with degrees after their names.

But it could not continue if women did not give approval for their unborn babies to be aborted. -For it is the aborted babies (whether brought out dead or alive) during the operations that are later used in innumerable human vivisection experimentations.

Untold thousands of babies are, right now, in scientific laboratories around the world taking part in a continuing series of vivisection operations-that go on until the little life ceases and the child is mercifully out of its misery.

Perhaps you may imagine that these infants cannot feel pain as you can. Read "Abortion is No Friend" [CS -3] for a fascinating view of what tiny babies are like. His brain-and all of his body systems-are present by the time he is eight weeks old. Already he can feel pain and will recoil from pinpricks. But he only weighs an ounce, and such tiny people the doctors are not using in their vivisection work. They generally prefer the ones that are much more developed. Many babies which are given a saline (salt poisoning) injection to abort them-are born alive. And saline aborted infants are close to full birth-size. All hysterotomy abortion babies are born alive, and they also are generally nearing full-term. Some Prostaglandin-aborted babies are born alive as well. And Prostaglandin aborts at any stage of growth.

So the abortion doctors have a sizable number of babies to make available for the researchers to experiment with. These babies are sold at good prices to research centers, which pick them up at regular intervals and transport them to their new "homes."

At this time, due to legislation, it is illegal in the United States to do such experimentation with children aborted alive, but many urgent requests are being made by scientific societies that approval again be given "for the sake of science." They well know that up to about ten years ago they had abundant opportunity to carry on such work, and that even now Canadian research centers are regularly doing it legally. It is privately felt by many in a position to know that it will not be long until the pressure may become too great and permissive legislation will again pass in the halls of Congress. We would hope not.

But in many other "civilized" countries such activities are Legal. Much of the publicity given to what is taking place only occurs when an exceptional organ transplant is carried out. But you can know that it was based on literally dozens, and usually hundreds, of previous experimentations with babies. And why

did it happen to those babies? Because their mothers no longer wanted them.

Here are some examples of the expertise that research doctors have gradually developed over the past twenty or so years. Remember that the ability gained was only possible through the suffering and death of many victims—tiny human beings handed over to abortionists.

Dr. R. Goodlin at Stanford University in Palo Alto, California, did experimental work on aborted babies that included "slicing open the rib cage of a still-living human fetus [baby] in order to observe the heart action... Some as old as twenty four weeks... were used."—*Sworn testimony of Dr. R. Goodlin, to Mary Swedsen, June 1, 1972.*

Kidneys from aborted babies are regularly being used to study kidney development at Dalhousie University, Halifax, Nova Scotia, Canada. Of course, in each instance the babies involved in the experimentation are killed when their kidneys are removed. (*British Medical News, April 2, 1973.*)

Time Magazine reported on February 28, 1972 (p. 54) that Dr. A. Ammann of the University of California transplanted thymus glands from human fetuses, into two older children.

At the Colorado University Medical Center in Denver, staff researchers have, for one research activity, taken 114 babies and experimented on their lower jaws.

Experimentation, painful though it may be, is often done while the child is still alive and suffering. But in this case, the babies were killed first. (*American Journal of Anatomy, Vol. 131, 1971.*) *Science Magazine* for August, 1965 reported the triumph of Drs. Laphom and Marksbery who, after repeated failures of various kinds, finally succeeded in keeping human fetus brains alive for many months, and as long as five months. This was done through a complicated process known as "explant." The brain is carefully taken from the living human being (while it is alive—otherwise the brain would die at the same time). Then the baby is permitted to die, and the brain is placed in a special fluid and "fed" and observed.

Mrs. W. Pick was an anaesthetist working at the Magee Woman's Hospital in Pittsburgh, Pennsylvania. Her superior told her that a new assignment consisted of putting women to sleep while their babies were aborted. Then, while the women were still unconscious, the babies were taken away to research centers for vivisection experiments. "It was repulsive to watch live fetuses [living babies] being packed ... while still moving and trying to breathe, then being rushed to a laboratory." Apparently this sickened her and so Mrs. Pick requested to be excused from helping with the abortions done at the hospital. Her request "was denied... with threats of being fired, harassment, intimidation, restrictions in assigned duties, etc." Finally she quit her job. (*Mrs. W. Pick, Anaesthetist, Sworn testimony before the Pennsylvania Abortion Commission, 1972.*)

This was stopped in America in April of 1974 by a vote of Congress. The ban passed because the Senate inserted a clause that the ban on human baby vivisection be open to later review and possible lowering of the ban. Scientific societies, very concerned that the

ban be removed, have suggested a number of limiting provisions to Congress.

But although the United States at this time does not have legal baby vivisection, it may have illegal black-market activities in that line. How many women who have had their babies aborted have been permitted to see it afterward? This is not offered or permitted.

Elsewhere in the world, most—yes most—countries outside of the United States permit aborted baby experimentation and vivisection. Here are a few samples:

A six-month aborted baby had his testicles transplanted into a 28-year-old Lebanese man who had been unable to become fully active sexually. (*Reuters News Agency, June 12, 1972.*)

The procedure done at Cambridge University in England is a good example of how much of the baby research is carried on. When the experimentation and vivisection is conducted on the infant over a period of time, or when it is necessary to wait for awhile before a major organ transplant can be removed from him (which kills him),—a placental chamber is used.

A "placental chamber" looks similar to a fifty gallon fish aquarium, in that it is somewhat rectangular and is made of stainless steel and glass. Some chambers have glass windows on all sides, while others only have them in front. The top, of course, is carefully sealed closed. The baby is kept alive in this chamber (fed oxygen and nourishment) while or until experimentation finally brings its painful life to a close.

Do understand that no infant lives to grow up into an adult man or woman; they are all finally killed by the use of experimentation. But many of them do live past the age at which they would normally be born, (nine months). But instead of being held in the arms of a loving mother, they have been handed over to an abortionist to do with as he will. And the agony of the continuous experimentation goes on for months till, mercifully, the little life succumbs and the heart ceases to beat.

All of this may sound like something out of the Dark Ages, but it is not. It is real, taking place right now, and involving thousands upon thousands of babies.

We have said that all this is going on at "research centers." It is well to be more accurate: Most of this baby vivisection work is taking place at college and university medical centers. These may be integral with their department of medicine, but they may be at a separate college or university owned medical center or teaching hospital. The remainder of the infant experimentation is generally performed at government-owned or operated medical research institutions. Note that we said "medical" Any research connected with human anatomy, physiology, pathology (disease) or medicinals (drugs), will value the purchase of little people that they can cut open and experiment upon. This can include such diverse areas as ophthalmology, gerontology, pediatrics and psychiatry.

And, of course, it also affords practice for surgical specialties. An example of this was the live beating hearts of preborn babies (here, up to 15 weeks of age), which were removed. This was done on quite a

few, since the abortion mills make so many available. The hearts were then used for various experimental projects at the University of Szeged, Hungary. (Resch, et al, "Comparison of Spontaneous Contraction rates of insitu and isolated fetal hearts in early pregnancy," in *American Journal of Obstetrics and Gynecology*, January 1, 1974.) ("in-situ" means that the hearts of some were experimented on while in the babies; "isolated" means that other hearts were taken out and experimented on separately.)

To conclude this report on infant experimentation and vivisection, we will tell you about a series of experiments done in Finland. It was so much appreciated by the workers that it was reported in "Medical World News" so that other researchers might consider trying this new technique themselves:

Dr. Peter Adam, an American university professor, teaching at Case-Western Reserve University in Cleveland, Ohio, had the opportunity to go to the University of Helsinki in Finland. In the experiments that he conducted with the students there, a number of babies, aged 12 to 20 weeks, were used. These had been all delivered by hysterotomy (Caesarean Section), and so were in perfect shape in every way for this important experiment. The heads were then cut off and attached to a machine which pumped various chemicals through the brain circulation of their severed heads. (*Medical World News*, June 8, 1973, p. 21.)

Mankind is turning its back on the Bible and on the commandments of God-the Ten Commandments-and is fast retreating to savagery. When men and women, irregardless of how much "education" they may have, turn in scorn from humble dependence upon God and obedience to His Word, their only course is downward. They may boast of their attainments and scholarship, but they are not qualified for the leadership that this world needs today.

WORLD WAR III

HEARTBEAT: Since the heart beat is generally used to determine life, when does the unborn baby's heart begin to beat? The heartbeat begins between the 18th and 25th day.

BRAIN: When does the brain begin functioning? Electrical brain waves have been recorded as early as 40 days.

SURVIVAL OUTSIDE: How early can a baby survive outside the mother? At this time, twenty weeks is considered the accepted minimum. However, as medical technology continues to improve, this time will be reduced.

RAPE AND INCEST: Is not abortion needed for rape and incest? Pregnancy from rape is extremely rare, although the physiological reasons for this are not fully understood. A study of one thousand rape victims who were treated right after the rape reported no pregnancies. Concerning incest, there are no known studies. Medically, we know that pregnancy in these cases would be rare.

ADOPTION: Is it best for a girl to give her baby to adoption and then go through life never knowing of its future? Which is better: to remember, "I gave my baby life, and then, because I loved him, gave him into the arms of a loving couple"-or to have only the terrible memory of how, on the operating table, you let men kill him?

Adapted from Heritage House

WORLD WAR III - ABORTION TODAY

THE REVOLUTIONARY WAR

(1775 - 1783)

- Battle deaths - 6,824
- Other deaths - 8,445
- **Total deaths - 15,269**

THE WAR OF 1812

(1812 - 1815)

- Battle deaths - 2,260
- Other deaths - unknown
- **Total deaths - 2,260**

THE MEXICAN-AMERICAN WAR

(1846 - 1848)

- Battle deaths - 1,733
- Other deaths - 11,550
- **Total deaths - 13,283**

THE CIVIL WAR

(1861 - 1866)

- Union battle deaths - 140,414
- Union other deaths - 224,097
- Total Union deaths - 364,511
- Confederacy battle deaths - 74,524
- Confederacy other deaths - 59,297
- **Total Confederacy deaths - 133,821**

THE SPANISH-AMERICAN WAR

(1898)

- Battle deaths - 385
- Other deaths - 2,061
- **Total deaths - 2,446**

WORLD WAR I

(APRIL 6, 1917 - NOVEMBER 11, 1918)

- Battle deaths - 53,513
- Other deaths - 63,195
- **Total deaths - 116,708**

WORLD WAR II

(DECEMBER 7, 1941 – AUGUST 15, 1945)

- Battle deaths – 292,131
- Other deaths – 115,185
- Total deaths – 407,316

KOREAN WAR

(JUNE 25, 1950 – JULY 27, 1953)

- Battle deaths – 33,629
- Other deaths – 20,617
- **Total deaths – 54,246**

VIETNAM WAR (PARTIAL TOTALS)

(AUGUST 4, 1964 – JANUARY 27, 1973)

- Battle deaths – 47,752
- Other deaths – 10,903
- **Total deaths – 58,655**

WORLD WAR III

(PARTIAL TOTALS)

(JANUARY 22, 1973 – PRESENT TIME)

- 2 ½ unborn infants die every minute. 150 die every hour.
- 3,600 die every day.
- 25,200 die every week.
- 108,000 die every month.
- 1,310,400 die every year (52 weeks).
- 6,552,000 die every five years.
- 13,04,000 die every ten years.
- **19,656,000 die every fifteen years – in the United States alone.**

The above figures for "World War III" are the abortion deaths since 1973. These statistics include only the deaths of children in this warfare. These figures do not include the "other casualties"—the mothers who were injured permanently, rendered sterile, or who died later as a result of these abortion operations.

MEDICAL STUDIES CONDUCTED OVER THE PAST TWO DECADES REVEAL THE FOLLOWING FACTS

1. Acute inflammatory conditions in 5% of the abortion cases.
2. Tubal pregnancies occurring later in 20-30% of the women who receive abortions.
3. Later spontaneous miscarriages in 30-40% of the cases.
4. 50% more likelihood of a premature baby later, with consequent increase in mental defects (note the fact that prematurity is a significant cause in over 50% of the deaths occurring during the first month of life).
5. A tenfold increase in the likelihood of a later second trimester miscarriage.
6. Permanent sterility is increased by 30%,—and 50% if the mother is age 15 to 17 at the time of the abortion operation.

7. 27% complication rate due to infections.
8. 17% of the women obtaining abortions will live with later menstrual difficulties which they would not otherwise have had.
9. An average of 30% of the women who elect an abortion will suffer from later psychiatric aftermath.

ABORTION TODAY

The Supreme Court has called it an American freedom. The medical profession calls it "post-conceptive fertility control."

Many feminists call it "voluntary miscarriage" and "every woman's right." Pro-life demonstrators call it murder. Military leaders say we're now killing more at home than we've killed in all the wars in American history:

*3600 every day; 108,000 every month!
The truth is - that it is - WORLD WAR III*

IT IS ABORTION TODAY IN AMERICA

Karen has sent the following letter to newspapers all across America. Learn what an abortion operation is really like:

Editor:

I have read letters to the editor from persons who feel abortion is morally wrong and others who feel abortion is a matter of choice. I would like to present a side of the abortion debate that few people consider. That is the position of one who has had an abortion.

This is what the "right to choose" has meant to me. In 1980 I aborted my first child. I was told at Planned Parenthood that this little "blob of tissue" would be as easily removed as a wart. Terminating a pregnancy, I was told, was no more significant than removing a tiny blood clot in my uterus. "Sounds harmless," I reasoned. Exercising the right to choose, I opted for abortion. At that time no other options, such as adoption or single parenting, were explained. At the abortion clinic, I was not administered painkillers. When the suction aspirator was turned on I felt like my entire insides were being torn from me. Three-quarters of the way through the procedure I looked down and to my right and there I saw what appeared to me to be the bits and pieces of my baby floating in a pool of blood. After I screamed, "I killed my baby," the counselor in attendance told me to shut up. Suddenly I felt very sad and alone.

But the worst was yet to come. I was not forewarned about the deep psychological problems I would encounter in the months and years to follow. I was never told that I would have nightmares about babies crying in the night. Neither was it explained previous to the abortion that I would experience severe depressions in which I would contemplate suicide. I didn't mourn the loss of my appendix, so why would I grieve the passing of an enigmatic uterine blob? The answer was that it wasn't a mere "blob of tissue." It was a living baby. I realized it the moment I saw his dismembered limbs. I realized too late.

By now the reader may be asking him/herself, "Isn't this an extreme example of an abortion experience?" Actually, no. Mine was a routine suction abortion. Millions have been done. Why do women who've had an abortion have a higher incidence of suicide than other women? And why do the chances of losing a subsequent wanted baby double or even quadruple following a safe, legal abortion? Since when has death become good for us?

Karen Sullivan Taylor

THE SOLUTION IS SOMETHING BETTER

This book has provided you with information about the dangers of abortion to both mother and child. This information is very much needed today. But avoiding a terrible tragedy is not the entire solution; you also want to add a better way of life in its place. This present chapter is going to tell you how there can be brought into your life a far deeper happiness than you may ever have experienced before. The information below is just as solid and useful as that which you have already studied. You will want to read it carefully.

All about us we see abundant evidence of the love of God. It is shown in the, beautiful things He has made, and how carefully they have been adapted to supply the needs and happiness of all His earthly creatures. Nature teaches us that it is God. Who provides for us, and that, as we come to Him, He can give us that which we need in order to love and obey Him. Back in the beginning, man was perfectly happy, holy, and in harmony with God. There was no blight on nature, and man talked face to face with His Maker.

Then sin entered, as man, tempted by Satan, ate the forbidden fruit in the Garden of Eden. It may seem a little thing, but it was disobedience to the express will of God. Yet our heavenly Father continues to seek us. If you will but stop a moment and think about it; He has been trying to reach you for years.

The problem is that Satan tempts men to think that God is severe, harsh, and cruel. Yet this is not true. Your heavenly Father loves you with the deepest love. For years He has guarded you, though you did not know it.

It was to reveal His love to man that God sent His own Son into the world.

Encouraging, healing, and helping people find a better life: this was the earthly life of Jesus—a life obedient to the Will of His Father and continually revealing the character of God to mankind. "He that hath seen me hath seen the Father," He said (*John 14:8-9*).

Love, mercy, and compassion were revealed in every act of His life, for His heart went out in tender sympathy to the children of men. He took man's nature that He might reach man's wants. The poorest: humblest, and most sinful were not afraid to come to Him. Even little children loved to be near Him.

His life was one of, self-denial and thoughtful care for others; because every soul was precious in His eyes, He bowed with the tenderest regard to every

member of the family of God. In all men He saw fallen souls whose it was, His mission to save.

Take a Bible and open to one of the four Gospels (Matthew, Mark, Luke, or John), and begin reading. There you will find the character of Christ revealed in His daily life. His godliness and kindness is the character of God. The Bible contains the principles of godliness, the pathway to heaven.

It was to redeem us that Jesus lived and suffered and was Crucified. He became "a Man of Sorrows," that He might be made partakers of everlasting joy. God permitted His beloved Son to come from a world of indescribable glory—to this dark world blighted with sin—so that we could be delivered from sin and enabled, by His grace, to obey the laws of God.

As YOU begin reading in the Bible, behold, Him in the wilderness, in Gethsemane, upon the cross. The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This separation, and the burden of sin, broke His heart.

Yet this great sacrifice was not made in order to create in the Father's heart a love for man, so He would be willing to save us. No, no! "For God so loved the world, that He gave His only begotten Son." *John 3:16*, The Father loves us, not because of the great sacrifice,—but He provided the sacrifice of His Son on Calvary because He loves us! Through Christ, God poured His love upon mankind. To Christ we can come and seek forgiveness of sin, and enabling power to obey. And by remaining with Him, day by day, we can look forward to eternal life with Him in the glories of heaven.

Was it worth it for God to do this? Yes, it was worth it—even if only one person would have accepted the great salvation. Though many others may refuse it, just now you can come to Him and receive forgiveness, peace with God, and strength to obey His Inspired Word, the Holy Scriptures.

Only Jesus could accomplish our redemption, but many do not realize why: For only One equal to the Law of God—the Ten Commandments—could die to meet its claims and enable man to obey it. Jesus is fully God, and equal with the Father. He died so that you could live in eternal ages with Him. The Father loves Him the more because He did it. And, beholding the depth of that love, men and women down through history have wept as they found it. Coming to God, they have found peace with God as they had their sins forgiven, have put away their bad habits, and become servants of God. That love has enabled them not only to live clean, honest lives, but to remain loyal to their God in the face of ridicule, persecution, and even death.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil and, without the help of God, we cannot change them. There must be a power from above to work inside of us and strengthen our resolves and our will. That power is Christ. His forgiving, enabling grace alone can awaken the lifeless faculties of the soul, and attract them to God and godlike living. Only He can strengthen us to stop sinning. But only we can

make the choice to come to Him day by day and let Him give us that strength.

This new life begins with the New Birth. Jesus said, "Except a man be born from above, he cannot see the kingdom of God." *John 3:3*. This means that unless he shall receive a new heart, new desires, purposes, and motives, all leading to a new life, a person cannot find peace with God, deliverance from sin, and eternal life.

It is not enough to see our condition, and even the love of God; we must bow in agony of sorrow over our sins and how they cost the life of God's own Son. We must come to Jesus in heartfelt grief—and plead with Him for forgiveness, acceptance, and purity of heart.

Many resist the love of Christ and are lost. They are content with their own condition. But if we do not resist the drawing power of that love, we will be convicted of our own sinful condition—and will be drawn in love and sorrow for sin, to the One who died and liveth again—that we might have eternal life. You who in heart long for something better than this world can give, recognize this longing as the voice of God to your soul. Ask Him to give you repentance, to reveal Christ, in all His love and purity, to you. It is as we behold Him that we see the sinfulness of our own hearts and come to Him in true repentance for sin and a turning away from it.

But do not make the mistake of many: If you see your sinfulness, do not wait to make yourself better before coming to Christ! Come to Him now, just as you are. In Him you will find the answer to all your problems. Begin walking the journey of life with Him—and you will be continually astounded at the courage; comfort, and help that He can give you day by day. But do not delay in coming. Satan will tempt you to think that you need to wait a day or two; yet during the delay he will present all kinds of reasons why you should not give your life to Christ.

But if you are tired of your past life of sin and failure, if you want peace with God, and forgiveness of sin, if you would rather serve God than live for yourself,—then you will come, now, to Jesus. And you will find that you have entered upon a life of the deepest happiness you have ever experienced. There is nothing on earth that can bring you the peace of heart that God can give you.

Do not imagine that you will not have problems. Satan will continue to bring them through circumstances, friends, and associates, just as he has done before. But you will find that you now have new help in coping with difficulties, definite guidance in meeting them, fresh strength in recognizing and resisting the approach of sin.

And let no one tell you that it is all right to disobey God. It is never right and it is never safe. Cling to Him, by faith, all through the day. The secret is in finding Him in the morning, in prayer and study of the Sacred Scriptures. And then in walking, hand in hand, with Him all through the day. The Bible says to "pray without ceasing." That is a habit worth developing. But, again, begin each day by coming anew to God, surrendering your life to Him, and dedicating yourself and all you have and are to Him.

Sometimes Satan will come and tell you that you are a great sinner,—but tell him that Christ Jesus died to save sinners! Apart from Christ, you are lost; but clinging to His hand, moment by moment, you can make it safely along the path of life, strewn as it is with so many temptations.

We come to God with a genuine sorrow for sin, and this sincere repentance is followed by a reformation in the life. Many changes are made as we study God's Word and bring our lives into conformity to it. For in giving ourselves to God, we must necessarily give up all that would separate us from Him. But it is really no sacrifice to yield our plans, our habits, our desires, and our lives to Christ. Just think of the sacrifice that He made for you! And the only things that we have to give up are things that can hurt us. God does not require us to give up anything that it is for our best interest to retain. We do ourselves the greatest injury when we think and act contrary to the will of God. Following paths forbidden by Him can never bring joy or peace.

The important question is this: How am I to make the surrender of my life to God? You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses; your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity and causes you to feel that God cannot accept you. But you need not despair. What you need to understand is the true force of the will. This is the power of decision, the power of choice. It is the governing power in the nature of man. Everything depends on the right action of the will. God has given you this power of the will; you must use it. But you must realize that, without the help of God, you cannot use your will aright.

But you can choose to give your life, your affections, and your will to God. He will then work in you, to strengthen you to resist Satan's temptations.

He will enable you to overcome sin and come off conqueror, for He "is able to keep you from falling, and to present you faultless before the throne of His glory with exceeding joy." *Jude 24*.

God will, by His Holy Spirit, work in you to will and to do according to His good pleasure (*Philippians 2:13*). Submitting to God and resisting sin in His strength will bring your whole nature under the control of His Spirit, and your affections will be centered upon Him, and your thoughts will be in harmony with Him. This is what you want for your life, is it not?

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.

Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and

through constant surrender to God you will be enabled to live the new life, even the life of faith.

The New Birth is a dying to sin and a living to Christ. The Apostle Paul died anew every day ("I die daily" *1 Corinthians 15:31*). Every morning he rededicated His life to God and died anew to sin.

The New Birth is experienced as you come to God. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it.

Do not wait to feel that you are made whole, but say, "I believe it; it is so, not because I feel it but because God has promised."

Henceforth you are not your own; you are bought with a price,—the precious blood of Christ (*1 Peter 1:18-19*). Through this simple act of surrendering and believing, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son.

Now that you have given yourself to Jesus, do not draw back, do not take yourself away from Him, but day by day say, "I am Christ's; I have given myself to Him;" and ask Him to give you His Spirit and keep you by His grace. As you first found Him, so live in Him.

Thousands fail because they do not believe that Jesus will pardon them personally, individually. They do not take God at His Word. But it is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin.

Do not yield to doubt. Read the rich promises of Scripture and believe them. Memorize them; repeat them to yourself and others through the day. Do not doubt and tremble, but look up—for Jesus is making intercession for you in the Sanctuary in heaven. Resist doubt with thanksgiving and an active helping of others. Thank God every day for the gift of His dear Son. Come to Him continually, cling to Him, praise Him. Share all your sorrows and joys with Him. And obey Him.

Whom do we love the most? If we love Jesus above every earthly thing, He will have our sweetest thoughts, our warmest affections, and our best energies. We will desire to speak to Him and speak about Him to others. He will have become the center of our life.

When we are with Jesus, every burden becomes light, duty becomes a delight, and sacrifice a pleasure. We love to obey Him.

The Bible reveals God's laws of right-living for mankind. Written with the finger of God are the Ten Commandments. (*Read Exodus 20:3-17.*) Love is the principle of action, and the concern of the heart is to obey the will of God.

It is an error to trust in our own works for salvation, but the opposite and no less dangerous error is that belief in Christ releases men from keeping the

law of God; that our works have nothing to do with our redemption.

When we obey from the heart—because we love God,—our obedience becomes the fruit of the New Birth. It is a service of love to our God. God writes His laws in the hearts of those who have experienced the New Birth (*Hebrews 10:16*), and that law, written in the heart, will change the whole life. Obedience to God is the true sign of discipleship. If we will not obey Him, we are not really His. "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments is a liar, and the truth is not in him." *1 John 5:3; 2:4*. Genuine faith in God does not release us from obedience to Him. The truth is that it is faith alone that can enable us to be partakers of the grace of Christ,—and it is His grace that enables us to render Him genuine, heartfelt obedience!

That so-called faith in Christ which professes to release men from obeying God—is not real faith, but presumption. "I have kept My Father's commandments, and abide in His love" (*John 15:10*) is what Jesus said. And He is our example. We are to walk as He walked, and follow in His steps (*1 John 2:3-6; 1 Peter 2:21*).

The condition of eternal life is just what it always has been,—just what it was in the Garden of Eden before the fall of our first parents,—perfect obedience to the law of God. If eternal life were granted on any condition short of this; then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

Christ died on Calvary in order to become our great High Priest in the Sanctuary in heaven. There He ministers to all who come unto God by Him. "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens." "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." *Hebrews 8:1; 7:25*. It is the concern of Jesus, right now in heaven, to forgive you and enable you to obey the physical, moral, and health laws given in the Bible. He wants you to partake of the divine nature as you grasp the promises, for it is by faith in His promises that you are enabled, by His Spirit, to render Him perfect obedience. "Whereby are given unto us exceeding great and precious promises [of Scripture]; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." *2 Peter 1:4*.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." *Hebrews 4:14-15*. That is a powerful promise for you just now, as you seek to learn more about God's plan for your life. And look at this wonderful promise that goes with it:

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." *Hebrews 4:16*. We have been looking into the depths of the rich, enabling grace of

Christ, given 10 forgive us and enable us to obey the Law of God. But now we want to understand more of that Law itself. Everything that God gives is perfect.

Here is the Moral Law of God—the Ten Commandments:

1. "Thou shalt have no other gods before Me." *Exodus 20:3*. Only God is entitled to our supreme reverence and worship. Nothing else is to have first place in our affections or service. Anything else that lessens our love for and obedience to God—becomes a god more important to us than our heavenly Father.
2. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." *Exodus 20:45*. We are not to worship God by images or similitudes. Representing Him by material objects lowers our conception of God, and can only result in the degradation of ourselves.
3. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." *Exodus 20:7*. This commandment forbids false legal oaths and common swearing, and it also forbids using His name in a light or careless manner. He is holy and reverend (*Psalms 119:19*), and His faithful children will ever keep this in mind. His person and name should be thought of and spoken of with reverence and solemnity.
4. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work, but the Seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh day. Wherefore, the Lord blessed the Sabbath day, and hallowed it." *Exodus 20:8-11*.

The importance of the Sabbath is here shown to date back to the Creation of the world, at which time God first gave the Seventh-day Sabbath to mankind as a day set apart for divine worship. "And on the Seventh day God ended His work which He had made; and He rested on the Seventh day from all His work which He had made. And God blessed the Seventh day, and sanctified it, because that in it He had rested from all His work which God created and made." *Genesis 2:2-3*. After creating this world and everything in it in six days, our God set aside the seventh day as a day of rest. He rested, on it, blessed it, and sanctified it, that is, set it apart for our worship of Him.

The Sabbath is a sign that we love Him, obey Him, and are sanctified by Him. It is a sign of His creatorship and our sanctification and re-

demption. The Bible Sabbath is a sign that God is our Creator (*Exodus 31:17*), that He is the Lord our God (*Ezekiel 20:20*), and that He is the One who alone can sanctify us (*Exodus 31:13*). It is the sign or seal of the law. The only true Sabbath is the Bible Sabbath—the one given us in the Bible, the one kept on the day of the week that God set aside for us as the Sabbath day. This is the seventh day of the week, Saturday. Astronomers tell us that, throughout history, time has never been lost. Historians tell us that the weekly cycle can be traced back thousands of years. The languages of man attest to the fact that the Seventh day is the true Sabbath. But astounding evidence of the true Sabbath is the Jewish people. Of all the ancient races of mankind, only the Jews remain a distinct people—in spite of the fact that they have not had a homeland for most of two thousand years. Through the Jews we can trace back to the Sabbath that Jesus (*Luke 4:16*), his disciples (*Luke 23:56*), and the apostles (*Acts 13:14, 42; 16:13; 17:1-2*) kept. Jesus said that, after His death, His followers must continue to keep the Sabbath (*Matthew 24:20*), and this they did (*Luke 23:56, Acts 13:14, 42; 16:13; 17:1-2*). But also, through the Jews, we can trace the weekly cycle and the true Sabbath all the way back to Moses, at which time God gave the Ten-Commandments in written form. There is no doubt as to which day is the true Sabbath, and there is no doubt that God wants us to keep it. He never did away with His Moral Law, and we should not try to do so either. It is true that the "shadow laws" (*Hebrews 10:1*) were abolished at the cross. These were the laws of animal sacrifices in the earthly sanctuary. Type met antitype at the death of Christ on Calvary, and the statutes and ordinances of the ceremonial law were taken away at that time. But the Moral Law, contained in the Ten Commandments, is for us to reverently obey today. And we are to do it in the strength of Christ. By grace we are saved (delivered from sin), and by grace we are empowered to obey all that God has commanded in Holy Scripture.

What many do not understand is that "sin is the transgression of the law" (*1 John 3:4*), and that in order to be "saved from sin," we must be enabled to keep that law. And this can be done alone in the strength of Christ's enabling merits. Christ is our Righteousness: He alone is our Forgiver and our Enabler. Christ died to uphold the law and make it possible for you to obey it; He did not die, as some preach, in order to destroy the Moral Law! Christ did not die to destroy morality, but to guard and uphold it. He died to enable sinners to be forgiven and live godly, obedient lives (for godly living is what the Ten Commandments is all about). He did not die to destroy right living—Ten Commandment living,—and immortalize sin and take incorrigible

sinners to heaven, there to defile it forever. But all this must be so if Christ died to do away with the Ten Commandments.

Jesus said in the Sermon on the Mount, "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." *Matthew 5:17-18*. The original Greek word for "fulfill" here is *pleroo*, which means "to make full." It does not mean "to destroy or abolish." This same word is used in *1 John 1:4*; *John 15:11*; *16:24*; *2 John 12* in the sense of "bringing to the fullest measure." Jesus said that He was sending the Holy Spirit "that your joy may be full." He did not mean that it would be abolished. This same Greek root word is found in "fulfill joy" (*Philippians 2:2*; *John 17:13*), "preach fully" (*Colossians 1:25*), and "obey fully" (*2 Corinthians 10:6*). Jesus concludes the above statement with a powerful warning not to disobey the Law of God: "Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever, shall do and teach them, the same shall be called great in the kingdom of heaven." *Matthew 5:19*.

The truth of the matter is that the Seventh day Sabbath is the only weekly sacred day given in the Bible. It was kept all through Bible times, and afterward for many centuries. But in the fourth century, A.D., the first Sunday Law was enacted, requiring the worship of God on Sunday, the first day of the week. Sunday sacredness began in Persia about 200 years before the time of Christ. Worshipers of the Persian god, Mithra, gave Sunday its name, "The venerable day of the Sun," and worshiped on that day. Because Mithra was the sun-god, they worshiped him by gathering on Sunday morning, and face east—toward the sun—as they prayed. Very evangelistic, the Mithraites spread their faith all through the vast Roman Empire (Europe, the Near East, and North Africa). By the end of the third century, A.D., the majority of the people had been won to Mithraism or Christianity. Early in the fourth century, Constantine became emperor. Recognizing that the empire greatly needed strengthening, he counseled with the leaders of the Christian church at Rome—and, with them, developed the plan of uniting both religions into one—by having the people worship the God of the Christians, but do it on the sacred day of the Mithraites.

The plan of uniting the majority of the people into one religion succeeded dramatically as a single State Church was formed. Now everyone could easily become a Christian, and it was good politics to do so. Within a century the Christian churches in the cities were corrupted. It was really paganism that conquered, and the persecution of Bible-obeying

Christians began in earnest. For centuries, Sabbath keepers were proscribed, hunted, and slain.

That, in brief, is where Sunday keeping came from, and why we have it today. Yet God predicted that this attempt would be made by the little horn power of Rome to challenge God's holy law: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." *Daniel 7:25*. In one brief verse, we are warned of the amazing blasphemies, persecutions, martyrdoms, and efforts to change God's law—that would be attempted by this power. And time laws are specifically mentioned. Any Catholic catechism will tell you that it was the Roman Catholic Church which changed the Seventh-day Sabbath to Sunday. And, elsewhere in the catechism [Catholic lesson book], you will learn that the second commandment was taken out (forbidding image worship), the fourth was changed (removing the "seventh-day" from the Sabbath Commandment), and the tenth was then split in two (making two "covenant commandments") in an effort to preserve the number ten.

God also predicted that people would arise who would repair the torn-out place in the law by again keeping the Sabbath Commandment. Carefully read *Isaiah 58:12-14*.

And it was predicted that God's faithful believers in the last days would keep God's law. The persecution of the true church by the apostate church during the dark ages is predicted in *Revelation 12:13-16*, and then, in the last days, would come the remnant—or last part—of the true church: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." *Revelation 12:1-7*.

Revelation 14:12 provides additional identification of this final group of faithful believers, just before the end of time: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." By faith in Jesus they are enabled to obey the law of God. In the midst of a law-breaking generation, they will uphold obedience to God, and will stand faithful to the Ten Commandments.

Revelation 22:14 describes the entrance of His people into the City of God: "Blessed are they that do His commandments, that they may have right to the tree of life, and enter in through the gates into the city." Precious promise for those who now are ridiculed and derided for keeping God's commandments by faith in Christ.

But the future is bright for those who will stand loyal to God and His law—for that future is full of Jesus. Through eternal ages the people of God will worship Him on the Bible Sabbath: "For as the new heavens and the new

earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." *Isaiah 66:22-23*.

5. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." *Exodus 20:12*.
This is the fifth commandment. Parents are entitled to a degree of love and respect which is due to no other person. We are not to reject the rightful authority of our parents, and we are to give them love and tender care all through their lives, even to old age. We should also respect other authorities, as long as their rules do not conflict with the laws of God.
6. "Thou shalt not kill" *Exodus 20:1, 3*. All acts of injustice that shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us to even wish them harm is a violation of the sixth commandment. It also includes a selfish neglect of caring for the needy and suffering, and all self-indulgence and intemperance that injures the health of ourselves or others.
7. "Thou shalt not commit adultery." *Exodus 20:14*. This commandment forbids not only impure actions, but also sensual thoughts and desires, and any practice which tends to excite them. Christ taught that the evil thought or look is as truly sin as is the unlawful action.
8. "Thou shalt not steal." *Exodus 20:15*. This commandment forbids manstealing, slave-dealing, and wars of conquest. It not only condemns theft and robbery, but demands strict integrity in the minutest details of life. It forbids overreaching in business and trade, and requires the payment of Just debts or wages. No one is to advantage himself by the ignorance, weakness, or misfortune of another.
9. "Thou shalt not bear false witness against thy neighbor." *Exodus 20:16*:
Included here is false speaking; every attempt or purpose to deceive another person. Falsehood is not only the act of misleading; it is also the intention to deceive. This can be done by a glance of the eye, a motion of the hand, or an expression of the face. All intentional over statement, and even stating facts in such a manner as to mislead, is falsehood". Also included is every effort to injure thee reputation of another by misrepresentation, evil surmising, slander, tale bearing, or intentional suppression of the truth.
10. "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." *Exodus 20:17*.
The tenth commandment strikes at the very root of all sins, and prohibits the selfish de-

sire, from which springs the sinful act. Covetousness lies at the heart of many of the iniquities of mankind.

The old song says, "Grace, grace, God's grace; grace greater than all our sins." And how truly great is the grace of God, for it is powerful enough to enable us to overcome all our sins and live anew life in Christ Jesus our Lord and Saviour. The law of God, written on our heart, means obedience to it in the whole life. And this is not only what we want; it is also God's plan for us. As we live noble, godly lives, we are prepared for heaven, for we have heaven in our hearts. *Matthew 1:21* predicted the objective of Jesus' life: "She shall bring forth a son, and thou shalt call His name. Jesus, for He shall save His people from their sins. The word "Jesus" means "deliverer." Jesus came to earth to deliver us—remove us from—our sins. He did not live and die to save us in our sins, but, as the Bible says, from our sins.

The Lord would have all His children happy, peaceful, and obedient. As we live and work with Jesus in ministering to the needs of others, our own trials are forgotten. There is joy in, the service of God; the Christian has no vain regrets and disappointments. There is an eternity of happiness in the life beyond, and even in this life we may have the comfort of Christ's presence. Every step in life may bring us closer to Jesus, may give us a deeper experience of His love, and may bring us one step nearer to our eternal home where everyone will be peaceful and happy. No more pain, no more sorrow; that is what is in store for us.

Then let us not cast away our confidence and our precious Bible-based faith. But with firmer assurance, let us recall to mind the many times our God has gone before us and protected and guided us in the way. Let us keep fresh in memory all the tender mercies He has shown us in our past. We still have farther to walk before life's pilgrimage will close. But we can walk it with Jesus, and rejoice at each step at the bright future in store for us in the land beyond.

We cannot but look forward to new perplexities, but we may look on what is past as well as what is to come, and say, "Hitherto hath the Lord helped us," and "as thy days, so shall thy strength be." *Deuteronomy 33:25*. The trial will not exceed the strength given to bear it. Then let us take up our duties and tasks where we find them, believing that whatever may come, God will be with us all the way to the end.

And by and by the gates of heaven will be thrown open to admit God's children, and they will "inherit the kingdom prepared" for them "from the foundation of the world." *Matthew 25:34*. Then the redeemed will be welcomed to the home that Jesus has been preparing for them. There they will associate with those who, like themselves, have overcome sin in the strength of Christ and have formed pure, holy characters. Amid the glories of heaven, they stand with Jesus before the great white throne, sharing the dignities and privileges of heaven.

In view of such an inheritance, soon to be ours, what shall we say? You may be poor in this world's goods; you may be despised and hated,—but you possess a wealth and dignity that the world can never

know. For you have the peace of God's presence with you now, and you look forward to an eternity in heaven serving Him.

God bless and keep you. Stand true to God to the end. I want to meet you on the other side. Remember: when things look dark, cry to Him in prayer. He will comfort and help. If you fall, run right back to Him.

Vance Ferrell

The above chapter includes adapted material from "*Steps to Christ*," "*Patriarchs and Prophets*," and "*Great Controversy*."